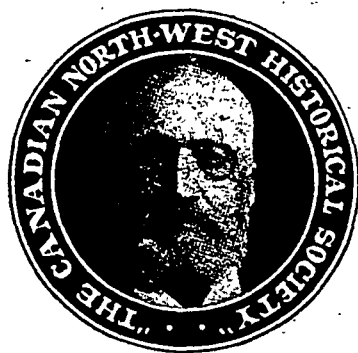


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REV. CANON E. K. MATHESON, D.D.

BATTLEFORD
SASKATCHEWAN

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Canon E. K. Matheson, D.D.

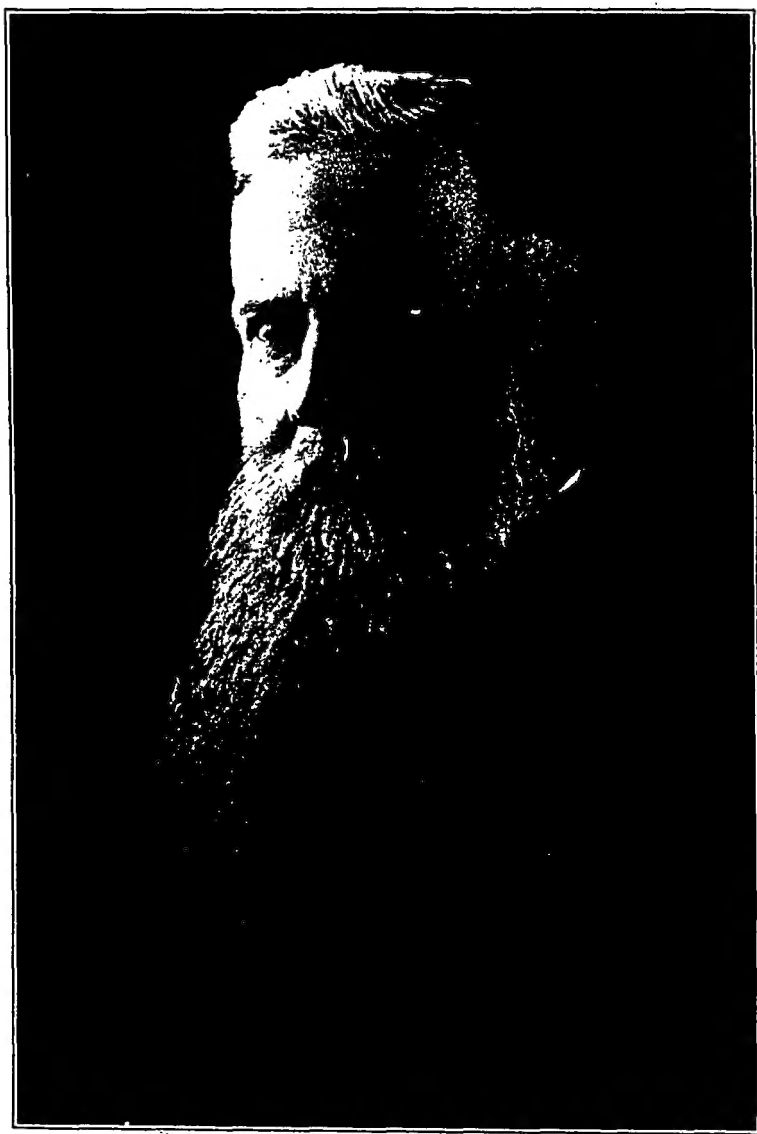
SASKATCHEWAN'S FIRST GRADUATE

BEING A HISTORY OF THE DEVELOPMENT OF THE CHURCH OF
ENGLAND IN NORTH-WESTERN SASKATCHEWAN.

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REV. CANON E. K. MATHESON, D.D.

Introductory Sketch

It is with much pleasure that I accept the privilege of writing the Introduction to a series of papers on the life and times of Canon E. K. Matheson, D.D., "Saskatchewan's First Graduate."

At the same time, I hesitated a little, fearing I might not do justice to the subject. It is merely an "Introduction" and it must be a mere "sketch" because it was comparatively late, both in Canon Matheson's work and my own, that I came into close personal touch, and because I am out of reach of all records of the Diocese of Saskatchewan, and my memory of details and dates is poor.

We have been told that it is a waste of time to "Gild refined gold, and paint the lily." My dear friend and comrade of some years, Canon E. K. Matheson, may not resemble a "lily" but many of us recognise the "refined gold" in him, and therefore as needing no gilding by me, or any other artificer. It may, moreover, be proper and unavoidable in sketching our subject to draw attention to the gold existing in it. When you read the other articles on the life and history of Canon E. K. Matheson, you will not fail to observe the "lily" whiteness of the blameless life, and the "gold" shown in his observance of the Golden Rule, "to do to others as you would that they would do to you."

I first met Rev. E. K. Matheson, as he then was, at the happy and cordial reception given me at my entry into the diocese as its bishop. This was on the 28th July, 1904, at Saskatoon, then a very small place in size, hardly a village. There were not many clergy in the diocese, and of these only a few could be present. E. K. Matheson was the first clergyman to shake hands with me, as the train which brought Archdeacon J. MacKay was late, while Mr. Matheson had trusted to his faithful old horse.

At the head of the clergy, an object of reverence and affection from all, was Venerable Archdeacon John MacKay, whose name must constantly occur in any history of work among the Cree Indians of the Western Plains. Venerable Archdeacon MacKay ranks among the Charter Members and the earliest Professors and Teachers of Emmanuel College. Rev. E. K. Matheson was one of his earliest pupils, and doubtless the devotion to the

welfare of the Indians and the single-minded and devout spirit of Rev. E. K. Matheson received both its inspiration and example from Archdeacon J. MacKay.

Immediately after my first Sunday at Prince Albert I was again in close touch with E. K. Matheson at Battleford. After holding a service in St. George's Church, I spent the afternoon in the Indian Industrial School. I may remind you that travel in 1904-5 in Saskatchewan was very different from travel in 1927. There were no railways anywhere north and west of Saskatoon and Prince Albert. My visit to Battleford required first a very uncomfortable night journey by train from Prince Albert to Saskatoon, and then a two-days' drive to Battleford, with a much-disturbed night in the "Stopping Place" half-way. Mr. Matheson was then Principal of the Indian Industrial School, having been appointed some time before I came to the diocese. If it be difficult to serve two masters, it must be worse when there are three. Mr. Matheson had to satisfy: (1) the Indian Department, Ottawa; (2) The Church or Synod of the diocese; (3) the parents of the pupils.

When I visited the School in August, 1904, the condition of the institution was good. He had a full complement of pupils and a large and efficient staff, including, I think, farm, carpenter and perhaps blacksmith instructors.

The atmosphere or tone of the school was that of a happy family. This family, however, was apt to be suddenly and temporarily increased, rather to the disturbance of order and class room, by uninvited and hardly desired visits of some of the parents from neighboring Reservations. The good state of the school and pupils was partly due, undoubtedly, to the kindly fellowship between members of the staff and their loyalty to the Principal and Matron. I think it was even more due to this lady herself, "Matron" was, I think, her title, Miss E. Shepphird, the valuable "right-hand" of the Principal, and later on, almost his "both hands" as wife, partner and colleague.

Here I must be allowed to digress a little to lay a wreath at the feet of Mrs. E. K. Matheson, even though the wreath be hastily woven, and inadequate for the commemoration of all that she has been and done for the Indians, the diocese, the W.A. and for Canon Matheson, himself.

As "Matron," as zealous worker in many ways among the Indians, as member of the local branch of the W.A., as Diocesan W.A. President, as helper of Canon Matheson in his varied missionary undertakings, as his wife and sympathetic companion, and later, when Providence called him aside from active service, as his tireless, ever hopeful and encouraging nurse, I cannot adequately set down her value.

My first visit to Battleford school, in August of 1904, was followed by many other visits. I had also many other opportunities for close intercourse with Canon Matheson in his own fields of work, and in the Executive Committee and Synod, and I ever found him quietly, without fuss or ostentation, doing faithfully whatever work the Church asked him to do. In those days, before the advent of the railway, I had to make long journeys in democrat or buggy to beyond Lloydminster and to Union Lake. On some of these journeys Canon Matheson was my companion and charioteer; and frequently my adviser in work which was new to me. These various duties he performed to my great satisfaction and, I hope, to his own. I have known faster horses than his, and charioteers who used the whip more freely, but his horses were kept in good condition, to a good old age, and we always reached our destination sound in body and mind, not overtired even if not quite to the hour fixed. I think that he and the Rev. D. D. Macdonald drove me on my first visit to Lloydminster, August, 1904. But, as a grand reception had been prepared for me there, I was transferred some ten miles short of Lloydminster, to another buggy with a smart driver and two fast stepping horses, and accompanied by a mounted escort of ten or twelve men, headed by Rev. G. E. Lloyd, Chaplain of the Britannia Colony, afterwards Archdeacon Lloyd, later Bishop of Saskatchewan. Some years later, in June, 1914, the Indian Department decided to close the Battleford Industrial School, and the question before Rev. E. K. Matheson and myself was what field of work I could offer him and he could accept. After consultation with Archdeacon Mackay, I decided that as he was so experienced in the needs and conditions of work among the Indians he should undertake the supervision of that work in the large district between Battleford and Union Lake, including Red Pheasant's, Poundmaker's, Thunderchild's, Little Pine and Sweet Grass Reservation and later on, the Reservations transferred to the North

Bank of the Saskatchewan River. He was at first Rural Dean of Carlton and later of Battleford for nearly 40 years altogether, until the end of 1922.

In 1912, in view of his position and his earnest and faithful work, I appointed him a Canon of the Pro-Cathedral, St. Alban's, the first Canon I had appointed since I came to the diocese. This carried no financial reward and imposed no special duty, but it implied a more intimate position in the Council of the Bishop, and was the only way in which the Bishop could mark his appreciation of a long course of faithful ministry.

For some years after this Canon Matheson continued to carry on the supervision of these Indian Missions and that supervision included frequently visiting those that had no resident clergyman, and giving them their Sunday services. This required him to be frequently away from home and its comforts, which his failing health required, though Mrs. Matheson accompanied him as often as possible.

Before I left the Diocese, in 1921, his state of health had become so poor and his physical powers so diminished, that he was sometimes unable to undertake such a journey. But as far as mind and body permitted he continued to take great interest in the work and in the Indians; and it was a real grief to him that the flesh could not do what the Spirit willed. It was a time of constant anxiety to his loving wife and it was only her careful and watchful nursing, her courage and determination, and her wise and loving companionship that has, under God, prolonged his stay among us. He finally and formally retired from the work in January, 1923.

In the history of the Church in Saskatchewan, especially as concerns the Indians, E. K. Matheson's name and work will hold an honored place along with that of Mrs. E. K. Matheson. Ever since I left the diocese, as long as he could write, I have received from him the kindest, affectionate letters; and when he could no longer guide his pen, he has written by the hand of his wife.

It is good to have known him well, and to have been associated with him. It is a joy to remember him, and an incentive to consider his example.

J. A. NEWNHAM,
Bishop of Saskatchewan, 1904-21.

The Mathesons of the Red River

(*Cridhe Agus Lahn*)

Heart in Hand

Into the woof and web of that historic settlement which, under the guidance of Lord Selkirk, fringed the banks of the Red River in 1812, is woven the name of "Matheson" in no uncertain coloring. Among the original company of adventurers leaving Scotland in 1811 for the great enterprise of seeking new homes in an unknown wilderness, inhabited by savages who were depicted as cruel and ferocious in the last degree, were three daring young men of the Matheson clan, Angus, Alexander and John. In the person of John, who lived to the beginning of the twentieth century, is epitomized that great epic commencing with the stormy eviction of Scottish tenantry, through tempestuous weeks on icy northern seas, by way of the buffalo trail over the unbounded plains, through fire and flood, massacre and banishment, rebellious strife and untainted loyalty, down to the great cities and complex innovations of modern life in the largest and most promising of the British Dominions. These three adventurers, we then find rearing for themselves new homes in the very heart of their New Kildonan on the western bank of the Red River about three miles north of the confluence of the Red and Assiniboine streams.

Here the family associations remained almost intact down to the days of the great land booms of the early eighties, and the family characteristics were so well maintained that the writer can visualize without effort the fair complexions and brown locks of his Matheson cousins. One notable defection, however, occurred in the person of Angus Matheson, known as Little Angus, a son of Alex Matheson previously mentioned. Little Angus migrated to Iowa in the early days of the colony, and today almost an entire street in a wealthy exclusive suburb of San Diego, is occupied by his descendants. A reference to the telephone directory of that city will readily reveal the well-known family names of Samuel, Pritchard, Angus, Frank, Murray, Alex, John, etc.

Harkening back to our original adventurers, we read of Angus Matheson bargaining shrewdly for the disposal of his right to brew twenty gallons of whisky annually in the still erected by

Lord Selkirk for the convenience of the colonists, which right he valued at one hundred pounds, or more than double the sum demanded by other holders of this truly royal Scotch privilege. As the family were noted more for their generous Highland hospitality than for proverbial Scottish care and close dealing, let us hope that he had been basing his claim on the extent of entertainment provided for the friends who so constantly gathered around his fireside. We cannot but read with anxiety of the recommendation of Governor Simpson that he be allowed to "compound" with the amateur brewer in the sum of twenty pounds and meditate on the probable value of the "right and privilege" had it been handed down intact to the present days of bootleggers and lucrative government monopoly.

There is told an amusing anecdote at the expense of John Matheson, who lived to the ripe age of ninety-four, retaining his faculties and physical activity to the end of his days. When age had debarred him from more strenuous employment it was his custom to chop firewood for the family requirements. When wearied by the monotony of this exercise, his favorite recreation was reading from Boston's Fourfold State, until drowsiness overcame him. He would carefully place a marker in the volume, and after pushing his spectacles back on his forehead, would compose himself for a nap in his easy chair. Noting his habit, a mischievous youngster of the family one day undertook to move the marker, which he placed nearer the front of the book, and finding that the trick remained undiscovered, he continued to repeat it for a number of days. A friend coming in to visit the old gentleman remarked to him, "I see, John, that you are still reading 'Boston.' Do you never tire of him?" "Ah, no," was the reply, "I think he iss a wonderful writer whateffer, but I have one fault to find with him, he repeats himself so often."

It is a far cry from the terrors of Covenanting days, spoken of with bated breath by the early settlers, to these when the older members of the community speak lovingly of His Grace, Archbishop Matheson, Primate of Canada, as Sammy, and not only look on him as one of the elect, but as a sort of Ambassador-Extraordinary between themselves and their friends of the Episcopalian faith. Indeed it speaks volumes for the character of this great Matheson of the Red River that he should be so regarded

by the exceedingly strict and not unnaturally prejudiced members of that sorely persecuted sect, in whose homes Foxe's Book of Martyrs ranked second only to the Bible and the tenets of the Shorter Catechism. His life is too well known to dwellers in Western Canada to require detailed recognition here, but for historical purposes it might be stated that he was born in Kildonan on the western banks of the Red River in 1852. Owing to the untimely death of his mother, he was adopted at the tender age of nine days by an uncle, Hugh Pritchard. Mr. Pritchard's father was secretary to Lord Selkirk, and came from Shrewsbury, England. He was a member of the established church. In this manner the youthful Matheson came to receive his education at St. John's Episcopalian College and naturally joined that denomination, where his unusual platform ability and brilliant scholastic attainments rapidly advanced him to the highest office of the Anglican Church in the Dominion of Canada.

An equally lovable character and one scarcely less noted as a scholar is his nephew, Dean John William (Jack) Matheson, who followed his illustrious uncle into the Episcopalian fold. After graduating from Manitoba University with the highest honours he taught in St. John's College for four years, and after serving as rector in the charges of St. Andrew's, Souris and Boissevain, where his personal magnetism endeared him to his parishioners, he returned to university work, in which he is at present engaged, a familiar and outstanding personality in the educational life of Winnipeg.

An amusing story, typical of the devout character of these early Scotch pioneers, is related of Angus Matheson, better known as Tailor Matheson, who derived his nickname from his occupation as tailor for the settlement. One day, in company with a friend he was hewing trees, and being more expert in the use of scissors than an axe, he brought down the sharp blade direct on his foot. Feeling that he had almost severed the useful member, he sat down on a log and removed his heavy outer stocking which was completely saturated with blood. He next, with some difficulty, removed his moccasin, which was also filled with gore, and lastly removed the inner sock, and as the saying is, came to himself, when he was overjoyed to discover only a long shallow gash, showing more blood than injury. Looking up in the face of his

friend he exclaimed, with reverent thankfulness: "I kent the Lord was nigh me alway, but I never dreamt before that he would be between my stocking and my foot."

Possibly the member of this family who enjoyed the most interesting experiences of pioneer life was John Matheson, father of the Archbishop. As a youth, he, in common with other children of the settlers, learned the use of Gaelic, Indian and French dialects before he could speak a word of English. He was a police officer during that turbulent period when the rivalry between the Hudson's Bay Company and the North-West Fur Trading Company verged close on civil war, and was in charge of the court house during the famous De Sayres trial, which was looked on as a test case to determine the rights of the trappers to dispose of their pelts to other than the Hudson's Bay Company. The court room was daily filled with some four hundred excited and partisan French half-breeds who made known to him in no unequivocal language, that, should the decision go against De Sayres, the officials responsible would never leave the court-room alive.

On another occasion during a blood feud between the Chartrand and Monkman families in the Oak Point district, one Paul Chartrand, either in anger or self-defence, slew with a sharp chisel, one of the Monkmans. Matheson was assigned the unpleasant task of arresting Chartrand, who was not only a dangerous character, but was made desperate by the predicament in which he found himself. Matheson traced him beyond Lake Manitoba, which he crossed unaided in a canoe, only to find his quarry waiting him on the farther shore with a loaded shot gun in hand. Matheson was warned that should he attempt to make an arrest one or the other would not return alive. He, however, fortunately knew Chartrand personally, and after a parley persuaded him, under a promise that no handcuffs would be used, that it was in the interests of himself and his family that he should return and stand trial. Chartrand was eventually released, escaping under a plea of self-defence.

The Indians in those early days were uniformly peaceful and friendly to the white man, but they simply could not remain steadily at work for more than a day or so at a time. They had formed a very bad habit of accepting employment for a stated

period and under pretext of requiring money for the needs of their families, would draw their pay in advance and then desert their work. The Hudson's Bay Company who were constantly suffering loss in this manner, determined to put an end to the practice and for this purpose issued warrants for the arrest of some nine Indians who had contracted to convey boats from Fort Garry to Norway House and had deserted their task in the vicinity of Selkirk. The warrants were handed to Matheson, who, knowing that the Indians belonged to a large encampment, demanded the services of a suitable force of men, and in particular that one, Bruce, a noted athlete, shrewd and experienced in the wiles of the Redman, should accompany him as a sub-officer. Proceeding northward by the west banks of the Red River, they met with a most unfortunate accident. Bruce, while kneeling to take a drink from the stream, unwittingly touched the trigger of his gun, discharging the contents into his body and expiring almost instantly. Although oppressed by this unfavorable omen, Matheson and his party continued their march, only to find to their chagrin on arriving at the Indian village that it was occupied only by the aged chief, the squaws and children of the tribe. Knowing the futility of attempting to locate the culprits in the wooded country to which they had dispersed, Matheson fell back on his native ingenuity. Taking from his pocket an old letter which happened to be on his person, he proceeded to read therefrom very solemnly to the chief somewhat as follows: "This is the paper of the Great White Mother. I command you, John Matheson, to bring to Fort Garry the nine bad Indians (here he read out their names) who have stolen money from the Hudson's Bay Company by taking same and not doing the work for which they were paid. Should these Indians not give themselves up to you, I command you to take in their places their chief, who will be punished in their stead." Waiting a few minutes to give the culprits an opportunity to surrender, Matheson, with a great show of authority, ordered his men to take the chief into custody. He then quickly proceeded to the east side of the river so as to frustrate any attempt at release, and lodged his captive in the most disreputable cattle byre he could find in the neighbourhood, but discretely allowed the messenger boys from the camp free access to the Chief. The ruse succeeded admirably and before the day was over, Matheson was on his way back to the Fort with his nine

prisoners in tow, where a short prison sentence had the desired effect.

There were three distinct families of Mathesons among the early settlers who immigrated from Ross-shire, but no doubt, they were originally of the same family tree and owing to intermarriages are now almost indistinguishable. Of Reverend Alexander Matheson, son of John Matheson, who came out in 1815, particular mention should be made. He had a fine platform appearance, with a voice almost as sonorous as that of the great Archbishop himself. He possessed a most unusual gift of oratory and was of all public speakers to whom we have had the pleasure of listening, the most easy to follow. The rapidity of his utterance resembled the smooth flow of water from a high-powered hydrant, and it was indeed a dull and dense listener who could relax under his vivid depiction of the beauty and joy of eternal blessedness and the absolute dejection and despair of the unredeemed soul. On graduating from Knox College, Toronto, in 1860, he returned to the Red River as a missionary, working in unison with the Reverend John Black, for whom he had the highest regard and affection. He preached at Little Britain, taking the afternoon service at Kildonan, while Doctor Black had service at Fort Garry. His qualities naturally endeared him to his fellow colonists, a number of whom had hopes that he might be induced to consider a call to Kildonan Church when it became self-sustaining. The great disinterestedness and magnanimity of the man is apparent in his prompt appreciation of the ethical delicacy of his position. On the first hint that he might encroach on the rights of his friend, he, at great personal inconvenience to himself and his family and at a considerable financial sacrifice, accepted a call to Eastern Canada. Leaving his work in the colony, to which every dictate of his nature had attached him, he did not return West until after his co-worker had been inducted into the Kildonan charge, where his name is still held with so much reverence. So delicately yet firmly did Mr. Matheson act that it is a certainty that his friend never even guessed at the underlying motive prompting his action. Mr. Matheson, the first teacher in the historic Kildonan West School, later on established the congregations of Portage la Prairie, Burnside, Little Britain and Springfield. He sleeps in the old Kildonan cemetery, whose headstones mark the resting places of so many Mathesons, departed from this life in the

certain assurance that the cares and privations of the overburdened pioneers would receive a just recompense in the Land of the Hereafter.

Two Mathesons of the Red River Colony who carried the family name to distinction far beyond the bounds of Manitoba were John Richard Matheson, known everywhere throughout Western Canada as John Grace, and his brother, Canon Edward K. Matheson, D.D., sons of Hugh Matheson, and grandsons of Angus (Tailor) Matheson.

John was a man of powerful physique and led a life of adventure from the early age of sixteen, when he enlisted as mail carrier for the Hudson's Bay Company, his route running from Norway House to the Rocky Mountains, a distance of 1,800 miles. For forty years he hunted buffalo, built bridges, led the carefree life of the voyageur and had numberless adventures with the Indian tribes. His life is reflected in greater detail in Agnes Laut's "Freebooters of the Wilderness," in which he appears under the guise of the figure "Matthews." In his later years he established the Indian Mission School at Onion Lake, Sask., of which he had charge from 1892 until his death in 1916. Here he became known as the "Sky Pilot of the Crees," and so thoroughly was his work accomplished that this school has developed into one of the largest and best equipped in Western Canada in connection with the education of the Indians. As is most suitable, his bodily remains repose at the location where he devoted so large a proportion of his life to the service of his fellow men. One of his interesting experiences occurred in his youthful days when he was, as a very special favor, permitted to take part in a Fall buffalo hunt in the neighborhood of Edmonton. Here, some 470 hunters had assembled in charge of Abraham Salois, an experienced half-breed buffalo hunter, who took Matheson into his special charge. A large herd of buffalo had been located and the usual arrangements completed for the chase to commence sharp at daybreak. The young Matheson's eagerness, however, overcame him, and contrary to the strict instructions issued by his chief, he slipped out of the camp in the darkness to reconnoitre. Riding through the night he came on a large buffalo bull, which was fortunately an outcast of the herd. Matheson rode round the beast several times in efforts to rouse it to action, and so thor-

oughly did he succeed that before he was well aware of what was happening he received the full impact of its charge and was thrown violently to the ground, while his horse, badly gored, dragged itself to the shelter of the nearest bush. The infuriated beast then turned its attention to the prostrate man, who retained sufficient presence of mind to throw himself into a deep declivity formed by the rain having washed through the cart-ruts of the trail. The formation of the buffalo head does not permit of goring an object on the ground nor can the animal see a prostrate foe while it is standing over it. In this manner Matheson escaped serious hurt and the animal backed away to renew the attack. Matheson, to deceive the beast, would move out onto the level ground, only to repeat his manoeuvre of dropping into the hollow at each charge. The animal, finding its repeated efforts foiled, took to snorting and pushing its victim violently with its nose and to licking him with its rasping tongue. It evidently did not relish the taste of the Matheson clan, as it finally moved away in disgust, when Matheson, badly bruised and with his clothes torn to shreds, slipped into the bushes and regaining his steed, stole back to camp to receive a tongue-lashing from Salois, which so far outdid the efforts of the buffalo that Matheson declared he never forgot it through the after years of his life.

Later on in life, when Matheson had become an experienced plainsman, he was in charge of a party through the wilds of Saskatchewan, and one evening had occasion to send his party forward with instructions to locate for the night at a point where there was an abundance of wood and water. He himself took his gun and made a detour in search of game for the evening meal. While doing so, he unexpectedly fell in with a body of men who were totally unknown to him and who inquired as to the most suitable location to camp for the night. Before taking the responsibility of directing them to the spot chosen for his own party, Matheson made inquiry as to who they were and what they were doing in the neighborhood. Somewhat nettled, their leader, rather in a pompous manner, informed him that he was the Earl Percy, and that he and his party were travelling for the sake of adventure. Sensing a madman, Matheson replied: "I am delighted to meet the Earl Percy. I myself am the Duke of Edinboro', but I am travelling incognito and do not wish the matter

referred to before my retinue." He directed the strangers to his own camping ground, and thoroughly enjoyed the joke on himself when it turned out that it was actually the Earl Percy to whom he had been speaking.

His brother, Canon Edward K. Matheson, D.D., who was born in Kildonan on April 21, 1855, also took up his life work in Saskatchewan, and at the age of 22 made his first trip from Winnipeg to Fort Carlton by ox-train, walking the entire distance, which took seven weeks to accomplish. Fort Carlton was an old Hudson's Bay post some forty miles down stream from Saskatoon. He took up the profession of teaching at Snake Plains and afterward at Sandy Lake, but being ambitious of higher attainments, he entered Emmanuel College in 1879, and was the first graduate from that Institution in 1882.

In writing of the history of pioneering families it is too easy to repeat worn platitudes on their struggles in laying the foundations of a new country, but who shall tell of the long years of sacrifice and hardships endured by the wives and daughters of these heroes of the plains. Idioms of speech fail in any attempt to render tribute to the fortitude and dogged determination by which they held on from year to year, with nothing in prospect to inspire and only the unselfish love of the wife and mother to guide and hold them to self-imposed tasks. While the writer has touched freely on the lighter side of their lives in an effort to render his article more readable, it would be unfair to close without drawing the attention of the reader to the fact that these men and women were dependent entirely on their own resources, that their churches and schools, their homes and clothing, and, in fact, every necessity of life were the products of their own hands and brains. Without railways, telegraphs, vessels, almost without coinage, and with none of the advantages of modern life, they wrought for us an inheritance, the greatest that has ever been handed down from father to son in the annals of the human race. No prouder distinction can be claimed by any people than is due to the pioneers of Western Canada, through whose unaided efforts this magnificent country was preserved to the British Empire, in which great accomplishment an active and leading role was taken by "The Mathesons of the Red River."



Canon Clarke, The Late Ven. Archdeacon Mackay, Canon Matheson

The Life of Edward K. Matheson, D.D.

Edward K. Matheson was born in the Kildonan Parish of the Red River district, April 21, 1855. His father, Hugh Matheson, teacher and farmer, was also born in the Red River Settlement and died in 1864, leaving a family of seven children.

The grandfather, Angus Matheson, was born in Scotland and came to Canada in 1812 as a member of Lord Selkirk's colonizing party. He acted in the capacity of sergeant during the Pembina journeys. You are aware that Lord Selkirk sent out families in 1812 and 1814 and that these settlers were either driven from the land by the North-west Fur Company and exiled or discouraged by starvation, in order that this Company might stamp out any encroachment on the fur land. If it is true that Lord Selkirk was determined that his colonizing scheme should flourish the colonists were just as determined that their labours

should bear fruit. Angus Matheson was one of the petitioners to the Prince Regent asking for troops and also, "that steps be taken for the preservation of the tiny settlement." The historian regards these men as the real Kildonan settlers. Lord Selkirk saw them when he visited the colony in 1817.

The mother of Edward Matheson was Letitia Pritchard and she was born in Manitoba. Her father, John Pritchard, was a special agent of Lord Selkirk's and he influenced the Church Missionary Society to send out missionaries to the Red River Settlement. His means were freely used to aid the destitute settlers, suffering from the results of the grasshopper plague and the Red River floods.

John Pritchard was deeply interested in educational affairs as was his brother Charles in England. From the union of these two historic families there came nine Anglican Missionaries and one of them is Primate of all Canada. Surely a remarkable family in their devotion to Church and state and as such are well fitted to guide the destinies of the land.

Edward Matheson received his early education at the Middle Church School, the Kildonan Parish School and then at the St. John's Parochial School, St. John's, which had its origin in that native training school built in 1822 by John West with the aid of Budd and Settee, who became the first native missionaries. This is the same school which has been firmly strengthened by Anderson, MacCallum, MacLean and Machray and whose first graduates in 1864 were natives, Budd, Vincent, Cook and J. A. Mackay. In 1869 the Kildonan boy saw the Red River settlers gathering to discuss the Riel disturbance at Kildonan where there were the stone buildings, church, schoolhouse, one dwelling and a store. He heard the booming of the cannon at Fort Garry, seven miles away when Riel's provisional Government was formed, on January 19, 1870, and he saw and spoke to Wolseley's men as they passed up the river to take control of the settlement at the flight of Riel.

Red River settlers found their way in 1862 to the Prince Albert district in order to grow wheat to meet the needs of the various fur posts. The Indian treaty at Carlton was another evidence that wheat would be needed, while another significant fact was the passing away of the buffalo as a source of food supply.

Missionaries followed the settlers and fur traders. Twenty years after John West had opened the first Anglican Mission near St. John's College, Henry Budd was sent to open a Mission on the Saskatchewan River where the Hudson Bay posts were at Cumberland and Moose Lake. Budd chose "the Pas," a place midway between the two, which was the most central place for the Indians to meet during trading. It was a land teeming with fur-bearing animals.

Hunter came in 1844, and took charge of Cumberland, the oldest Hudson Bay trading post in the Interior and established by Samuel Hearne, defender of Fort Prince of Wales, and who discovered the Coppermine River in 1772. Here, at the Pas, a church was built by the men of Franklin's search expedition.

J. A. Mackay commenced his work in 1862 and labored here ten years at the Pas, before he went to Stanley.

In 1872 the Saskatchewan Diocese was formed, embracing an area of 700,000 square miles. At that time there were missions at The Pas, Stanley and Cumberland, Fort a la Corne, or Nepowewin, 50 miles east of Prince Albert. At the head was Bishop MacLean, who saw a future for the white settlements with Prince Albert as a central point, and so Prince Albert became the clerical headquarters with the Bishop as their missionary.

Bishop MacLean decided to make Prince Albert settlement his centre in view of the Indian bands to the North and the white settlements and reserves on the other sides. The Bishop came in February, 1875, by way of Lakes Manitoba and Cumberland, via Fort a la Corne and thence to Prince Albert settlement by dog train. He made his first visit to Stanley in the winter of 1875-6; then to Edmonton in 1876-7, accompanied by J. A. Mackay. Mackay then came to the Red River Settlement to bring his wife and family to his new home and also to secure some helpers. He appealed to the present Archbishop for a teacher to take to Sandy Lake. The Archbishop replied: "I have a cousin, a young fellow who would suit very well." So it was that Mackay and Matheson met and became co-workers and true friends in the great missionary enterprise of the Saskatchewan Diocese for almost fifty years.

On July 9, 1877, the missionary party consisting of J. A. Mackay, his wife and four children; E. K. Matheson, the young student missionary of 22; James Bird and his wife, of Bresaylor; David Stranger and his two daughters, and the Mr. Thomas Clarke, left Red River Settlement for Prince Albert. It was a long trail in those days. E. K. Matheson trudged along all the way. The women and children were driven in democrats drawn by horses, while the supplies were carried in ox-carts. The weather was ideal while the mosquitoes were numerous and attentive, especially on the Salt Plains, where the ground was covered nearly an inch deep with their dead bodies, as the snow-like clouds would flock into the smoke of the campfire. The journey was finished on August 26, 1877, when Fort Carlton was reached. There he was met by John Hines, of Sandy Lake Mission, at whose station he spent the autumn months.

In the winter of 1877 he taught at Snake Plains, thirty miles from Prince Albert. The student's residence was a shack with kitchen, bedroom, study combined, while the food was pemmican, tea and bannock. His Indian parishioners were good borrowers. When the young missionary's supplies ran low he must prepare an eloquent sermon from the text, "The wicked borroweth and payeth not again." How eagerly would the Indian return the provisions again, but the white man of the settlement could not be moved by Scripture.

He later taught at Sandy Lake where John Hines had built up a school with an attendance of thirty. There he spent the winter term of 1878.

On November 1st, All Saints' Day, 1879, E. K. Matheson became Saskatchewan's first full term Divinity Student in Emmanuel College. J. A. Mackay taught day classes and Cree while Bishop McLean handled the classics and theology. The present Canon Matheson aided in teaching day classes in the parochial School. Emmanuel College was a Divinity School until 1887, and an Indian boarding school until 1908. At this time it was reopened at Prince Albert as a Divinity School.

Young Matheson pursued his studies diligently and became Emmanuel's first graduate with distinction. He had won the Lieutenant Governor's prize for high standing for his three years

in all subjects. He was a busy student these years preparing for his life work, studying the Cree, Latin and Greek, for even the missionaries among the Redmen must know their classics. The weekends were spent in conducting services in the parishes around Prince Albert. The young student was made Deacon, May 2, 1880, and together with R. Inkster, he was priested April 10, 1881, and graduated from the College in 1882, Saskatchewan's first Divinity graduate. In this connection, it may be explained that John Hines, John Sinclair and Robt. Inkster were ordained in St. Mary's, but were not regular students.

In 1881 he paid his first visit to Battleford, travelling alone in his buckboard to relieve the Rev. Thomas Clarke for three weeks. Battleford had been visited by Bishop McLean and Rev. J. A. Mackay during the last week in 1876. Services were held on January 1, 1877; in September, 1877, J. A. Mackay returned to become the resident missionary. Services were held in the first church built half way up the long hill. The Rev. J. A. Mackay conducted Sunday evening service in English here. The morning service would be either at Red Pheasant or Moosomin Reserve in Cree, and Governor Laird and P. G. Laurie were constant attendants.

From his Prince Albert Missions, Mr. Matheson visited Fort a la Corne on James Smith's Reserve. This meant a fifty mile ride on horseback. He laboured in the Prince Albert vicinity until 1886 with St. Catherine and St. Paul as his Parish and Fort Carlton as an out-mission station.

Then came the Rebellion days. Many citizens of Prince Albert were discontented because their town was not developing as quickly as it did in the later '70s or early '80s. Development was taking place elsewhere. The railway had been built through the southern part of the province. There was an atmosphere of discontent in the North country. The French half-breeds of Batoche and Duck Lake complained about their surveys and their lack of schools. To hasten the remedy for these conditions they needed a leader and Riel was approached at his home in Montana. James Isbister and some French half-breeds went for him. Isbister was jailed for a time but subsequently released. He became a teacher at the Stony Reserve, Grand Rapids and Cumberland and died some ten years ago. Riel came to the

settlement to hold meetings and E. K. Matheson attended one of these meetings in the form of an open air picnic and as it so happened, had dinner with the Metis leader. Riel commenced his speech by urging that justice must be secured but law and order must be preserved. There seemed to be nothing inflammatory in his speech. On one occasion Mr. Matheson rode out to Carlton for his monthly weekend visit and service. On the way he was overtaken by a Prince Albert scout who reported that a Rebellion was on and that he should return. The missionary replied that he would not be harmed and so continued his way to Fort Carlton, where he was the guest of Chief Factor Clarke. He was awakened on Sunday morning by Thomas Mackay and on coming down was asked by Major Crozier to call meetings at St. Catherine's, St. Paul's and St. Andrew's in order that resolutions of loyalty might be passed by the citizens. This, the missionary did and copies were sent to Major Crozier. It was too late, however, to stop the fighting. The Duck Lake fight took place and Carlton was burned. After this the Prince Albert settlers were called to a central point in the town. This was protected by a palisade of cordwood enclosing a space 100 yards square. Commissioner Irvine with 50 men took control of the situation, while the Rebellion lasted. When the danger was passed the citizens returned to their homes. Mr. Matheson was forced to hold two Sunday services in Thomas Mackay's grist-mill, which was then in the course of construction.

With the moving of Rev. Matheson to the coal mining town of Lethbridge in 1886 there opened a new chapter in his life. There was no Anglican Church there and the task of organising the Parish and building the Church fell to the lot of the zealous missionary. The following account of the early days of St. Augustine's by C. F. P. Conybeare, K.C., D.C.L., contained in the May issue, 1926, of the *St. Augustine's Parish Magazine*, will give an appropriate idea of the development of the Lethbridge Church.

"That which is now the flourishing town of Lethbridge, only came into existence in August, 1885, although two years prior to that date there had been a small hamlet, known as Coal Banks on the bank of the Belly River, nestled in the hollow below the present town. It was the mining operations of the

North-western Coal and Navigation Company which had called this hamlet into being, but navigation proving unsatisfactory, that company constructed a railway from Dunmore terminating on the bench land above their coal mine and laid out a town plot to which the name of Mr. Lethbridge, the President of the Company was given. During this period, the Right Rev. John McLean was Bishop of Saskatchewan, of which Diocese the present Diocese of Calgary then formed a part, and it was consequently under his rule that the germs of the Church of England in Southern Alberta were first developed and there is a tradition that Bishop McLean himself on one occasion conducted a service at Coal Bank.

In the early part of December, 1885, Lethbridge, a vigorous infant of three months, already showed signs of future importance. Its population was estimated at over 700, stores and dwellings were being rapidly erected, but though it had saloons in plenty, by actual count 19, places of worship were conspicuous by their absence.

There were at that time but three Church of England clergymen, namely: Two priests, the Rev. H. T. Bourne, and the Rev. Mr. Trivett, who were C.M.S. missionaries on the Flood and Peigan reserves; and a Deacon, the Rev. Ronald Hilton, afterwards Canon Hilton, who was stationed at McLeod. After the foundation of Lethbridge, Mr. Bourne was instructed by Bishop McLean to arrange for and conduct services at Lethbridge, which was placed particularly under his charge, but as Mr. Trivett had similar duties imposed upon him in connection with the settlement of Pincher Creek and either he or Mr. Bourne had to go regularly to McLeod to take the communion services, a certain interchanging of pulpits of the three clergymen in the district was necessary.

As the result of a communication as the arrangement made by the Bishop on Thursday, November 6, 1885, a few of the male members of the Church of England met in what was generally known as Bourgoïn's Hall to arrange for the holding of services. The hall itself was secured for this purpose and the possibility of erecting a Church was discussed. A subscription list was opened and the seven gentlemen present agreed between them to contribute \$350 for that purpose. It was then stated that Sir

Alexander Gault had promised a contribution of \$250 and that Bishop McLean would furnish a further sum of \$150 when that amount would free the church from debt. This proceeding was to have been followed by another meeting, but there is no record of the subsequent meeting having been held and the first one appears with the exception of securing the Hall for services to have been abortive.

So, on Sunday, November 27, 1885, the first Church of England service in Lethbridge was held and they were continued twice a month until March, 1886. In February, 1886, a committee was appointed for the purpose of organising the parish and securing a resident clergyman. The committee set out to raise subscriptions and the sum of \$700 was secured locally, while from outside, \$690 was obtained. In the meantime, a cottage known as No. 16 on the north side of Ford Street was rented. On the 11th of August, the Rev. E. K. Matheson, who had been appointed incumbent, arrived, being warmly received by the congregation. From this time on things moved rapidly forward. On October 6th the first sod for the foundations of the Church was turned. On Sunday, March 20th, the church was completed, the first brick building in Lethbridge and the first services held. The following letter by Canon E. K. Matheson now in retirement in Battleford will be of interest in connection with the foregoing:

Battleford, Sask.,

May 10, 1926.

The Rev. C. Swanson,
Rector, St. Augustine's Church,
Lethbridge, Alta.

Dear Mr. Swanson,—

I regret very much not being able to answer your letter of April 26th sooner, but as I am an invalid and very ill at times, can only dictate when better and my voice a little stronger.

I arrived in Lethbridge on August 11, 1886, and my first service was held on the following Sunday in the Coal Company's house which was loaned to us for some time. I was the first clergyman appointed to Lethbridge and district—I was appointed in August, 1886. When I arrived, there was no church and no

parochial organisation of any kind. I proceeded to organise the Parish and appointed churchwardens and vestrymen. John Keane was the first incumbent's warden and J. Cavanagh the first people's warden. I commenced collecting money towards the building of a church and was so successful that in a short time the contract for building was given to Scott and Merrill. The Church was of brick and is of course the present church.

The church was opened that same year, 1886, and used for services during the winter in an unfinished condition. Building operations were resumed next spring and the church opened in a finished condition at the Harvest Festival, 1887. I also organised in 1886 the Guild of St. Monica, the first women's organisation in the then Diocese of Saskatchewan. Lethbridge at that time was in the Diocese of Saskatchewan. I started a Sunday School with one child and when I left had between thirty and forty.

I rented a house on the west side of the square which served as a residence for myself and a place to hold services in until the church was opened, so I was privileged to have literally "the church in my house." I left Lethbridge on May 24, 1888, as Bishop Pinkham appointed me to St. George's Church, Battleford. I was succeeded by the Rev. J. F. Pritchard who for some years has been rector of the Church of the Epiphany, Chehalis, Washington.

Some of the churchmen in my day, John Keane, J. H. Cavanagh, C. F. P. Conybeare, J. W. Curry, R. B. Barnes, E. T. Galt, H. F. Greenwood, Dr. Mewburn, A. Barber, H. Bentley, A. J. Darch, E. J. Kirby, N. McLeod, F. Champness, H. King and C. Watkins. Mrs. H. F. Greenwood was the first President of the "Guild of St. Monica." Superintendent S. Steele was also a member of the congregation.

I am sorry not to be able to write more fully but hope this will be of some use to you.

Yours faithfully,

E. K. MATHESON.

These quotations give us a very clear idea of pioneer missionary conditions in Lethbridge during the days of the Rev. Matheson. He labored in this district for two years before

coming to his main field of labor in the Battleford district. There was one thing that E. K. Matheson did not like and that was the prairie and so a change was arranged with Bishop Pinkham's consent; J. F. Pritchard, of Battleford, took his place at Lethbridge and Mr. Matheson became the incumbent of St. George's on June 17th, 1888.

The Rev. Pritchard had directed the building of the present church with the exception of the porch and vestry. W. H. Smart was the contractor and Mr. W. Latimer, the foreman builder. These men did good work. Bishop McLean held the first service July, 1886. Canon Matheson boarded for a number of years at the old Queen's Hotel which is at the present time the United Church School Home.

Bresaylor Mission, which had been opened about 1883 belonged to the Battleford Parish. The little settlement of Saskatoon was also an outlying point of the same charge. Mr. Matheson was their first Anglican Missionary. He had no church but conducted services monthly in the stone school house where George Horne taught.

Saskatoon may claim its origin in a temperance colony with John N. Lake as its leader. Mr. Lake died in 1925 at the age of 91 in the city of Toronto where he was known as Toronto's oldest real estate dealer. While in Saskatoon the missionary met such friends as the St. Laurent family, Mrs. Pendencygrass, Messrs. Garrison, Irvine, May, Copeland, and others. The wooden railway bridge at Saskatoon was built in 1890-91. On May 15, 1891, the first locomotive entered the village amid general jollification and headed by a torchlight procession.

Canon Matheson added other drives over his extended mission-field, opening services at Prongua, in Mr. Andrew Suffern's house and also at Willowmoore and Baljennie. At Prongua there were such worshippers as Messrs. J. F. Prongua, Hassell, and Palmer.

From 1893 to 1895 the work at St. Paul's, St. Andrew's and St. Catherine's was carried on by E. K. Matheson.

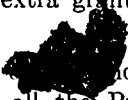
In 1895 the Battleford Industrial School received him as its principal. This position he held for nearly twenty years. The school had been established in 1883 in the building occupied by

the North-West Council. Rev. Thomas Clarke, the first principal, took up the work in this school which was supported by the Indian Department till 1895. At this time the Church took over the control on the per capita system and it was under this system that it gained the record of paying its way without help from the Government and without one cent from the Church. There has been an attendance as high as 68 boys and 52 girls entailing expenses of over \$16,000 a year. A moral and religious training was given to the Indian boys and girls, and while the academic subjects were well looked after, athletic training was not forgotten. In this connection be it remembered that the old football league used to be police, town and Industrial School. Besides the regular subjects there was special industrial training, as shoe repairing, carpentry, agriculture, baking, housework, laundering, blacksmithing and sewing, etc. This school sent its quota of 40 to the Great War, of which four paid the supreme sacrifice. Two of its graduates became clergymen at the head of its industrial schools. One graduate secured his M.A. and many of them became leaders and teachers in the Indian mission field. The Indian industrial school was closed in 1914 owing to the new system of Improved Day Schools being adopted. Many of the staff of the Indian School are still in our midst, respected and loved citizens.

Canon Matheson, who travelled over 100 miles in 1890 to find a flock to minister to, now in 1914 became superintendent of the Indian Missions of the Battleford district. Such are the rapid changes which have occurred in the early years of the twentieth century. Venerable Archdeacon Mackay had the supervision of Indian work in the districts of Cumberland, Prince Albert and Battleford. In this position of superintendent Canon Matheson ministered regularly to Sweet Grass, Thunderchild and Moosomin Reserves with occasional visits to the others.

The early schools on the reserves were established entirely by the Church, generally by the Church Missionary Society, in order to aid Indian work. In 1883 the Indian Department assisted to the extent of \$300 a year and the Church gave \$100 extra in the case of a catechist being in charge. With the consolidation of the Church of East and Western Canada the Missionary Society assisted with grants. The Church Missionary Society felt that the Canadian Church should support their own Missions and so

they commenced the withdrawal of their support in 1895 by deducting one-twentieth part each year till 1920. There are two kinds of day schools in operation in the Mission Fields, the Day School conducted as the Rural School, and the Improved Day School which has qualified teachers employed by the Church. The Indian children are given a noon meal at the Mission house. The Department of Indian Affairs gives an extra grant in this case.

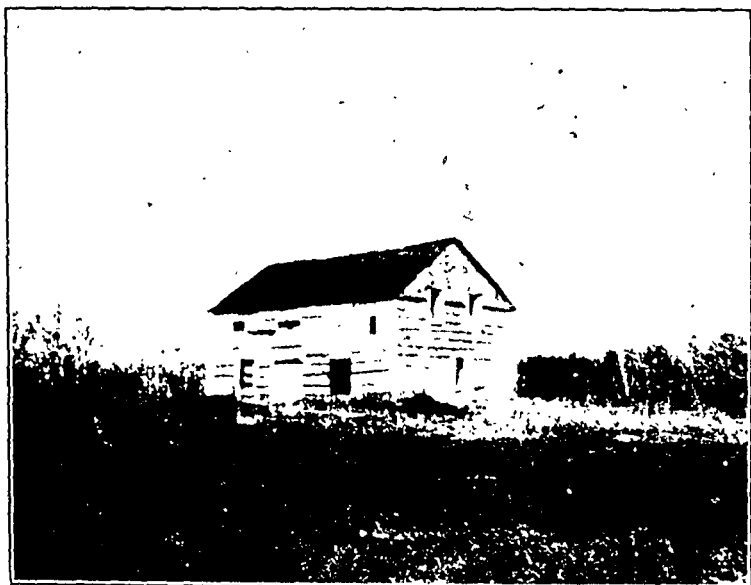
Canon Matheson has punctually attended  of the Saskatchewan Diocese until 1922, and also all the Provincial Synods except one, when Commissioner Laird, happening to visit him, the Canon was prevented from attending. The first Diocesan Synod was held in 1882 and presided over by Bishop McLean. The clergy were Archdeacon Mackay, James Settee, David Stranger, all deceased, and those still living, Edward Matheson, Battleford; Samuel Trivett, Eastern Canada; J. F. Pritchard, Washington; Thomas Clarke, Melfort, and George Mackay, Wyoming.

In 1890 Canon Matheson attended a General Conference of Eastern and Western Churches held at St. John's College, Winnipeg, for the purpose of consolidating the Anglican Churches in Canada. This Confederation was successfully carried out. The first meeting was held in 1893 when Archbishop Machray was made Primate of Canada.

In 1882 E. K. Matheson was appointed Rural Dean of Carlton, later he was appointed Rural Dean of Battleford. This gives him a wonderful record of nearly forty years of executive work. In 1904 he was asked to become Archdeacon of Athabasca, to assist Bishop Reeves and also offered the same position in the Diocese of Moosonee later on, but he loved his Saskatchewan Diocese too much to leave. The Diocese in which he had labored so long and had been an important sharer in the beginnings of so many communities, had the warmest spot in his heart.

On November 1st, 1912, he was appointed Canon and the degree of Doctor of Divinity was conferred on him by Emmanuel College in May, 1924, for his distinguished services to the Church.

Though the Church has claimed his interest continually yet he has found time to be a Lodge man. In 1881 he became a



The Bishop's Palace

member of the Masonic Lodge, Kinistino, at Prince Albert, and was connected with the various Lodges in the parts of the country in which he was stationed. Canon Matheson is a life member and a charter member of the Masonic Lodge, North Star, of Lethbridge, and the Battle Lodge at Battleford.

Throughout his life he has been interested in everything historical pertaining to the North West, especially the history of the Church. His Library is one of the best in Canada, and he has many valuable historic relics. His life account of Bishop McLean, found in the "Leaders of the Canadian Church," is an interesting and sympathetic account, while his pamphlet, "Pioneer Life Among the English-Speaking Settlers," is an important historic contribution. Though his illness has made it impossible for him of late years to write, yet he has been an encouraging influence in aiding others in the preservation of the Historic stories of our land:

The Rev J. F. Pritchard's Recollections of Red River and Prince Albert Days

I was born on the 27th March, 1857, on the banks of the Red River in East Kildonan opposite the Kildonan Church on the old Pritchard homestead called the "Elms." My father, Archibald Pritchard, was a son of John Pritchard, Hudson Bay Company's officer, who retired and started a boarding school for Hudson Bay officers' children in his own house. This school, after Bishop Machray came, was removed to St. John's and was really the foundation of St. John's College and the University.

I went to the Kildonan School across the river, being rowed over in a boat or skiff in the summer and walked the ice in the winter. Our teacher was Mr. Alexander Ross. My parents were very poor and hard-working and I, the oldest, was expected to do and did work hard. I wore home spun worsted with moccasins and did all kinds of work, but was able to attend school fairly regularly. We moved down not long after that to Middle Church because my father was an English Churchman and we had three miles to go to attend worship. Therefore he sold his farm in Kildonan and we moved to St. Paul's Parish opposite the church, where we lived until the death of our parents.

I always thought it a great mistake that we moved from Kildonan to St. Paul's. The surroundings at Kildonan were crude and coarse enough but they were not improved in our new environment. Our living was coarse and scanty, principally bannock and butter in the summer with some fish and wild game, wild fruits, as strawberries, raspberries, plums, etc. We had good crops of wheat until a plague of grasshoppers devoured every thing, obliging us to get relief from the United States.

The milling of our grain into flour was quite a problem. We had only wind-mills and water mills with granite kerns, and wind and water were not always available. It was not until my uncle Hugh Pritchard, who spent his wealth in helping to feed the people during the famine with food brought from the U.S., built a steam grist-mill opposite our farm in Middle Church that we were sure of our daily bread or bannock.

I attended the school across the river at St. Paul's; it was a neat stone building which was used for church on Sunday. Bishop Machray took charge of the services, coming down from St. John's every Sunday. He also taught my class in Sunday School, coming in all weathers, in mud up to his knees. The Bishop prepared me for confirmation about this time. What a man he was! Tall and lank with black hair, with whiskers, not much over thirty at that time. My Uncle Hugh and Aunt Eliza also moved down to St. Paul's at this time and opened a store of general merchandise with the grist-mill opposite our farm. My Uncle Samuel Pritchard, became vicar of the Parish and lived in the parsonage near by. It was about this time that my cousin Edward K. Matheson, came to live with Uncle Hugh Pritchard because his father had died when he was a child. I welcomed the companionship of Edward. We lived like brothers and grew up together. We often ran the grist-mill together, I operating the engine and he handling the mill. He was a good miller but I think I was rather a reckless engineer. I have a scar on my wrist yet where the piston rod caught me. My uncle, Samuel Pritchard, subsequently took charge of the parish and relieved Bishop Machray. While he was in charge, the present Middle Church was built.

While attending this school, my teacher was Roderick Sutherland, a native lad, and I will say he was a good teacher. The Bishop often visited the school and was anxious for us to enter for the Isbister cash prizes. We went, I remember, to the old Kildonan School for the examination where a boy named John Ballandyne and myself carried off the third prize. The prizes were five, four, and three pounds and we were fortunate in securing the three pounds which was divided between us. How proud I was! I remember going up to Bishop's court and receiving the money from him. I really believe if I had had the courage to ask the Bishop then, I might have been admitted as a student in the college but I was needed at home.

Soon after this time the Presbyterian College was started in Kildonan by Professor Bryce. Father and mother thought I could walk there as a day scholar, which I did and I remember my first day which was a cold January one. It was then that I first met P. G. Laurie, Editor of the Herald, and at that time Editor of the Winnipeg paper, who brought his son, William, that

same day to College. The next time that I met them was years later in Battleford. My studies were: Greek, Latin, French, mathematics, etc. I walked six miles a day with bannock for lunch, beside carrying about ten books back and forward. The college was in the brick room in the Kildonan School house but was later moved to Donald Murray's house near by. I really studied too hard with too little nourishment and had to give it up to avoid a break-down.

Some time after this my cousin Edward was engaged as school master on the Mistawasis Reserve, North of Fort Carlton, Saskatchewan. He went to the Rev. John Hines' with Archdeacon Mackay to teach the Snake Plain School. I missed him a great deal but enjoyed the long letters that he wrote about his experiences, such as learning the Cree language, etc. He, moreover, when he came back the following spring, said that I was needed to teach another school. He said that Bishop McLean was going to start a college for training school masters and catechists for the University and we would very likely be taken in and so have our hopes realised. He finally induced me to make up my mind and I joined the party for Prince Albert.

To leave home now was a heartrending separation. Things were looking better for us on the farm and the country was filling up. I had been running a ferry for some time across the Red river opposite our farm and had been making four and five dollars a day. My salary as school master was to be 400 dollars a year and I had to board and keep myself. My father gave me an ox-cart loaded with flour and provisions and we set out. We were about three weeks on the trip and had a jolly time with plenty of adventures wading creeks and sloughs and fighting mosquitoes. It was my first experience in long distance travelling.

Fort Carlton was reached in the Fall of 1878 and we crossed the North Saskatchewan on the Green Lake road to Sandy Lake where Mr. Hines' Mission was situated. Edward was to teach at Star Blanket's Reserve and I went on to Mistawasis Reserve about thirty miles from Carlton. A log school house had been built for Edward one year before and he lived in a part of it partitioned off. I thought I would like a house of my own, so a little hut was built, about ten feet square, of green logs, plastered with clay and a clay chimney in one corner. Into this cabin I

moved and it was as cold as outside when the fire went out. I had plenty of buffalo robes to wrap myself in at nights, or I would surely have frozen. My menu was bannock and pemmican with tea, three times a day. I taught school six hours a day and had from fifteen to twenty children to teach. The Indians lived in a little village of huts near by. On Sundays they all assembled in the school house and I read the service in Cree, after which we sang Cree hymns. I readily learned to read Cree but I was not able to understand or speak it until later. It was indeed a great change in my life. Mistawasis was very kind. He used to cut my wood and then let me have an ox and sleigh on Saturday and I would haul it home to the school house and cabin. It was here that I met the Rev. J. A. Mackay for the first time. He stayed over night with me on his way to Mr. Hines' mission at Sandy Lake. I never saw him again until at Prince Albert, where he taught in the college. He was an ideal Indian missionary, knew the language thoroughly and was a good English scholar as well. He was a good preacher but taught more than he preached.

My first year in Emmanuel College in Prince Albert, I shared the same room with my cousin Edward K. Matheson. I had six weeks' vacation as school master on the Mistawasis Reserve, where my cousin had taught two years before. The College was then in the first year of its existence. We boarded with the late Canon Flett who was one of the Professors of the College. There were in the same small building Mr. Ronald Hilton and two Indian catechists. The quarters were small and our fare very simple. There was no milk for our oatmeal or our tea and just the plainest of cooking. We went for our lectures to Bishop McLean, who lived in a small log house and to Archdeacon Mackay who lived in a similar domicile near by. It was mid-winter while I was there and very cold. We used to get up and dress without fire and go into a miserable school house, badly heated and lighted, and study from seven to eight in the morning and again from eight to nine in the evening. My cousin, I remember, was taking lectures on "Pearson on the Creed," "Paley's Evidences," and several other text books on divinity. Mr. Hilton started Hebrew and I began New Testament Greek and Cree. We took lectures on the Old Testament from Archdeacon Mackay and translated it into the Cr e.

There were many amusing as well as interesting incidents if I had time to give them. The following summer the new college was built and I came back as a regular student the next term giving up my teaching at the Reserve. My cousin and I now had a room each and Mr. Flett had a better house near the college where we took our meals with him. Bishop McLean and his family occupied quarters in the college, using about half the space. It was a fair structure of frame and I expect stands there still.

There were more students enrolled this year and we were much more comfortable. Edward Matheson was very diligent in his studies, seldom missing a word. However, there was a Mr. Bourne, who was quite the reverse. He never could get his lessons prepared, he was either nervous or had not the time. It seemed impossible to come unprepared before the Bishop. Poor Mr. Bourne, he seemed always to have some excuse. On one occasion when he started to make one the Bishop interrupted by saying, "Don't let your life be a long tissue of excuses." Mr. Hilton was a fair scholar, but my cousin was always to the front. Mr. Hilton subsequently married the Bishop's daughter and later became Rector of All Saints' in the city of Seattle. He died two years ago, but his widow is still living in Seattle.

Hilton and I were contestants for a prize given to the College by Lieut.-Governor Laird, first Governor of the North-West Territories. I had to go every Saturday about fifteen miles to South Branch to hold services there on Sunday and to teach on Monday. My cousin had St. Catherine's Church and lived near it. I was bemoaning my fate on the eve of the examinations. The test was to be on Monday and I had the long trip ahead of me while Hilton had the advantage of being home and using his time in studying. Edward and I arranged that I would take St. Catherine's, occupy his study and he would go to South Branch in my place, or St. Andrew's, it was called. This seemed rather a mean advantage to take but I came on Monday well prepared and carried off the prize which was bound in half-leather, of Smith's Christian Antiquities. My cousin took the first prize while this was the second prize.

I often think of those days. All I had was four hundred dollars and I had to pay everything out of that except tuition. My

cousin and I were both in the same situation. In the summer we taught school and held services on Sunday. He, in the Parish of St. Catherine's, and I in that of St. Andrew's. We surely worked our way through college. I was ordained deacon in August, 1882, and priest in 1885, while Edward was priested in 1881.

St. Andrew's in the Halcro Settlement was inhabited by English half-breeds, some of them from my old Parish in St. Paul's. Strange it was that I was now ministering to my old comrades of school days. We built a school house near the church and it was in this school house that I first met Louis Riel. He had a meeting soon after he was brought there from Montana. The English and French half-breeds wanted the same land grants that had been given to the half-breeds in Manitoba. They were continually promised by the Government that this question would be settled, but finally they were persuaded to send for Riel who they were assured had secured their right for them at the time of the Red River trouble. I heard Riel speak and also had conversation with him. He said that no resort to arms was thought of and he only came as a friend of his people to urge and to perhaps intimidate the old "To-morrow" Government of Sir. John A. Macdonald, whose procrastination was the cause of all their troubles.

However, there was a secondary reason for the Rebellion. There were many who saw that if a Rebellion could be started that land values would mount upward and that the country would be advertised and general prosperity would come at a time when business was stagnant in Prince Albert and the land boom had collapsed in Winnipeg. For this and other reasons things moved swiftly and the half-breeds were urged on until we were in the throes of bloodshed and rebellion as well as at the mercy of any infuriated Indians who were induced to join in the fray for their own reasons.

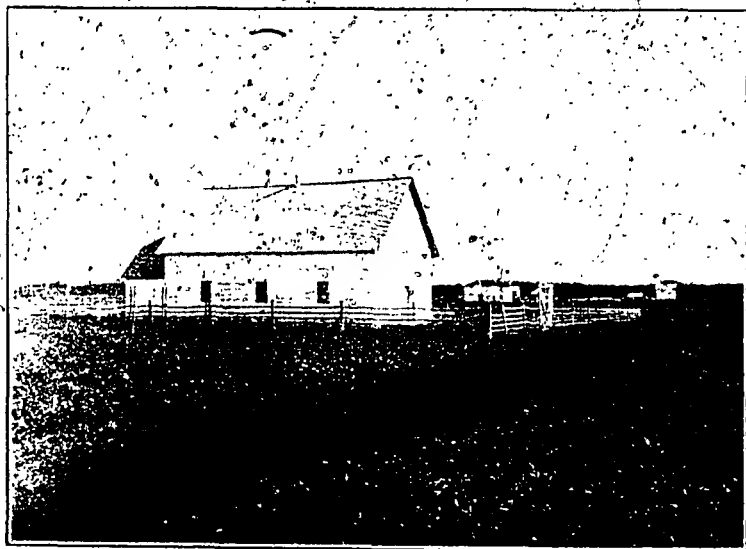
As soon as my people saw that a resort to arms was at hand and that an Indian rising was imminent I advised that we all go to Prince Albert and defend ourselves under the Union Jack. Having left our houses and property and gone to P. A. we were barricaded for three weeks with Bishop McLean and the Presbyterian minister and all the settlers near by except the French

settlement at St. Laurent and Batoche. These last places were the centre of Riel's Rebellion. There were probably two or three hundred people behind the stockade. We had services every Sunday and after the prayer for the Queen we would sing the National Anthem. I could tell a lot about our life at that time. Hilton and I were in the commissary department to give out orders for rations. At night we took kettles of tea and lunch to the pickets on guard on the hills around Prince Albert. My cousin and the Rev. Arthur Wright also took part in this work. We all did our bit and I received scrip for my services and pay for my losses. I had a house near my church which was requisitioned by the police. It was a long time of suspense but I was never afraid or alarmed. None of us who knew much about the Cree Indians ever feared. They were like a wild animal, catch them alone and they will not molest you. I think they were more sinned against than sinning and a great deal of the bloodshed might have been spared if there had been sane leadership. It should not have been left to those who were going to make capital out of the advertising of the country. Riel and the poor French half-breeds were no fools; they suffered and with them suffered many loyal settlers whose relatives and friends were lost in those dark days.

After the Rebellion I moved to Battleford, taking charge of the parish at that point. Mr. Clarke, who was principal of the Industrial School remained in charge of South Battleford. This was the winter of 1885-6. There were some troops of North-West Mounted Police and some A and A batteries of artillery wintered there. Major Wilson was in command of the artillery and Major Steele in command of the police. I held services first in the Presbyterian Church but afterwards moved to the town hall which had been built by the citizens for winter use. We had some wonderful services there. Everyone went to church morning and evening and the place was well filled.

Money was more plentiful and we started a subscription list to build a church. Two thousand dollars was collected in cash and St. George's Church was built. The following summer Bishop McLean came up in July and dedicated it, holding the first service in it before completion. At that time he was on his way to Edmonton with horse and buckboard. The following November he returned to Prince Albert via Battleford in a row

boat on the Saskatchewan. He was then a very sick man. Mr. Clarke and I went over to see him in his camp and took him some chickens to tempt his appetite after the crude fare of bacon and bannock. He died soon after he got to Prince Albert. After finishing the church I assisted Mr. Clarke in the industrial school but the new Bishop Pinkham thought I ought to give all my time to the church. On this point we disagreed and I became restless. It was at this time that a change was effected and I went to Lethbridge while my cousin Edward Matheson, who had been there, came to Battleford. Some time after this I removed to the state of Montana, where after many years of service I am now retired and live with my son.



St. Mary's Church, Prince Albert

PAPER ON THE WORK OF

The Church of England Among the English Speaking Settlers

IN THE DIOCESE OF SASKATCHEWAN IN THE EARLIER YEARS OF THE DIOCESE.

Prepared by Rev. Canon E. K. Matheson at the request of the members of the Rural Deanery of Battleford and read by him at the meeting of the Rural Deanery held in St. Mary's Church, Meota, Sask., on Wednesday, August Twenty-ninth, Nineteen hundred and Seventeen.

In dealing with the subject of the work of the Church of England among the English-speaking settlers in the Diocese of Saskatchewan, in the earlier years of the Diocese, we may note in approaching the subject that the Diocese of Saskatchewan was formed out of the Mother Diocese of Rupert's Land in 1872, that until the year 1883 when the greater portion of the Diocese of Qu'Appelle was sliced off from the then Diocese of Saskatchewan, and set apart as a separate Diocese, that the Diocese of Saskatchewan embraced (with the exception of a small extension to the East) what is known as the Diocese of that name, together with nearly all of the present Diocese of Qu'Appelle; all of the present Diocese of Calgary; all of the present Diocese of Edmonton; and a northern extension which included a very liberal slice off the North Pole.

In a readjustment of the Diocese when Qu'Appelle was formed, the eastern portion of the present Diocese of Saskatchewan, extending from Cumberland House to the Grand Rapids, was transferred to the Diocese of Saskatchewan from the Mother Diocese of Rupert's Land owing to the travelling facilities as they existed then.

In 1872 this "vast area" was set apart from the Mother Diocese of Rupert's Land and duly organised as the Diocese of Saskatchewan with the Right Reverend John McLean as the first Bishop. He was consecrated as Bishop on May 3, 1874; but had previously spent a year or so mainly in England, in the work of raising money to form the Bishopric Endowment Fund for the new diocese.

For the purposes of this paper we may limit ourselves practically to the Diocese of Saskatchewan with its present boundaries.

In his charge to the first synod he convened, on August 31, 1882, Bishop McLean said concerning conditions as they were in 1874—"There were a few small settlements of white people, no missionaries amongst them" (this of course in addition to the many Indian Missions, and the thousands of Indians in the Diocese). A little further on in his address he says that in 1874 we had only two clergymen, one at Stanley Mission on the English or Churchill river about 250 miles north of Prince Albert (this was the present Archdeacon J. A. Mackay) and one at the Nepowewin Mission, Fort a la Corne (this was the Rev. Luke Caldwell, a deacon). These ministered to the Indians in their respective districts as did also Mr. (now Rev.) John Hines out at Sandy Lake, about 60 miles north-west of Prince Albert.

Prince Albert is the oldest settlement of white settlers in the diocese. Here settlement was begun in 1862 on June 3rd. So far as my information goes, and I received the information from the man himself, the first white person to settle there and build a home for himself and family was Mr. James Isbister (a cousin of the great A. K. Isbister, Esq., of "Isbister Scholarships" fame) who worked amongst the Indians as a school teacher and lay reader in different parts of this diocese for many years and was a member of this rural deanery for sometime, while he taught on the Stoney Reserve, and who died in Prince Albert about two years ago at a very advanced age.

At this point we must note the fact that there were officials and employees with families at various H. B. C. posts, who were white people to whom the ministrations of our Church were extended, and that a very appreciable percentage of the members of some of our present organised parishes is of this class or their descendants, some of them have taken a leading part in our Church work for many years.

Well, the settlement of Prince Albert when once started continued to grow in numbers and importance, acting as a magnet on some of the people in the east, and as a place where retiring members of the H. B. Co. chose to settle.

I may here mention that in the year 1866 the Presbyterian Church of Canada sent out a missionary, the Rev. James Nisbet, to establish a Mission somewhere in the Saskatchewan country. He brought with him quite a number of settlers from the pioneer Presbyterian Parish of the Canadian West, viz.: Kildonan, Manitoba. The site chosen for their Missionary headquarters was what is now the centre of the city of Prince Albert. Here they erected substantial buildings, and soon began to extend their missionary operations. And we may add that the missionary ministered to our people as well as to his own, until Bishop McLean arrived on the scene in the winter of 1874-5, a period of about eight years, just as our missionaries had ministered to the Presbyterians in the old Red River Settlement from 1820 to 1851, a period of 30 years or more.

When our people in the Prince Albert Settlement heard that a Bishop had been appointed for Saskatchewan, they sent a petition to the late Archbishop Machray, who was then Bishop of Rupert's Land, requesting that a clergyman be sent among them. He answered that he would send them not only a clergyman, but a bishop, and it was not a very long time afterwards when Bishop McLean, their own bishop, appeared on the scene and set to work to organise a parish.

"He arrived in Prince Albert about the end of February, 1875, having come across the 'Lake Route' via Lake Manitoba, Cumberland and Fort. à la Corne; he stayed at the Hudson's Bay Post with the late Philip Turner; left P. A. with me for Winnipeg on the 16th April; came back in September of same year and wintered here."

(Extract from letter written by Mr. Thomas McKay, of Prince Albert, August 11th, 1917.)

I may add that during this time, a further contingent of our people from Manitoba arrived in the district, and settled a few miles west of where the city of Prince Albert now stands, the present parish of St. Catherine's. This, together with the settlers already mentioned, formed practically one settlement, extending in a westerly direction along the south bank of the North Saskatchewan River for a distance of some 10 or 12 miles.

Bishop McLean arrived at the settlement of Prince Albert in the winter of 1874-5. The people had heard of his intended visit and prepared for it accordingly, so that when he arrived at the settlement he found that many of the men were out in "the pines" chopping logs with which to erect a church building. The next day he drove out to see them at work, had a good dinner of pemmican and tea with them, then spoke to them in the open air words of appreciation and encouragement; then with all kneeling down in the snow "he gave thanks, and prayed" to God for His guidance and blessing. The tangible result of that effort on the part of the people may be seen to the present day in the old St. Mary's Church which still stands where it was first erected near the old Emmanuel College grounds. Bishop McLean's body lies buried in the shade of that old Church since 1886. In the course of another year or so a second Church was erected, St. Catherine's. It, too, is still standing and is in regular use.

St. Mary's Church was opened by Bishop McLean on Christmas Day, 1875. St. Catherine's Church was built and opened the following year.

But, you may ask, "What about a clergyman to reside amongst the people?" Well, it was not long before Bishop McLean secured a clergyman in the person of the Rev. Isaac Barr, whose name we have so often heard in connection with "The Barr Colony." He ministered to the two missions of St. Mary's and St. Catherine's for a year or more, and then returned east. I have always felt convinced that it was his experiences then, together with the colonizing spirit of Bishop McLean, who was himself a most enthusiastic immigration agent, that first gave Mr. Barr the inspiration which ultimately led to the organising and bringing out of the "Barr Colony" in 1903, nearly 30 years later.

After Mr. Barr's return to the East, two other clergymen were brought out to minister to the young settlements. Those were the Rev. George Forneret, (now Archdeacon Forneret, of Hamilton, Ontario) and the Rev. Ernest Edward Wood (who in after years went over to do work in the United States). They came out in 1877 and remained for two years. About the time they returned East Bishop McLean with his family had taken up

his residence permanently in Prince Albert. He had spent a good deal of his time there at intervals prior to this, but from that time the ministrations of the Church amongst the English speaking settlers were carried on regularly in an uninterrupted succession.

By this time, too, another white settlement had been formed, out at the South Branch of the Saskatchewan, about 15 miles south of Prince Albert, now known as St. Andrew's Parish (or the Halcrow Settlement) and still another was soon founded between the rivers and now known as St. Paul's Parish (or the "Pocha Settlement"). The names "Halero" and "Pocha" were given from a prominent family in each settlement, before the places were organised into regular parishes.

Another mission which was opened out in the very early eighties was then called "Goschen." It is now known as St. George's, or East Prince Albert.

In the years 1882 and 1883 another colony of settlers arrived from Manitoba and settled between the Saskatchewan and Battle Rivers, some 25 miles west of Battleford. This colony is known as the Bresaylor Settlement.

Settlements of people from Eastern Canada were also forming about this time in the Carrot River and Stoney Creek Districts, places now known as Kinistino and Melfort. These also were provided with the ministrations of the Church. To these we may add that when Archdeacon Mackay came, with his family, to reside in Battleford, in the year 1877, a little village had been founded on the south flat of the Battle River, at the foot of the hill on the top of which stood the "Government House," the first "Parliament Building" of the North-West Territories, when Battleford was the Capital, which house, at a later date, (when the Capital was transferred from Battleford to Regina) became known as the "Indian Industrial School," but which is now the headquarters, in Saskatchewan, of the Seventh Day Adventists. The little village on the "Battle River Flat" was ministered to by the present Archdeacon Mackay while he remained there and afterwards by the Rev. Thomas Clarke (now the Rural Dean of Melfort). It gradually grew from a trading post of the H. B. Co. to be a village with several stores, and a newspaper "The Saskatchewan Herald." This is the oldest newspaper west of Winnipeg.

I would add that Governor Laird was most regular and exemplary in his attendance at the services held in the village. He always set a good example in every respect to the whole community.

A few days ago I came across an interesting item in Archdeacon Mackay's journal of those days, it is as follows:

"April 13th, Easter Day, 1879. We had a nice English service in the forenoon. We had Jackson's Te Deum and also the Special Anthem for Easter Day well rendered by our choir, Miss Owen, as usual, leading on the harmonium."

After the village had been flooded once or twice and was partly destroyed as one result of the Rebellion of 1885 the inhabitants thought it best to move over to the higher bench land between the rivers, where the town of Battleford now stands, and in this way it gradually became merged in the congregation of St. George's.

In the year 1879 on November 1st, Bishop McLean opened the work of Emmanuel College, in the Prince Albert Settlement, nearby where St. Mary's Church stands. He used his own study as a class room, while Archdeacon Mackay (who with his family had just then moved from Battleford to Prince Albert) conducted his classes, as Bishop McLean's assistant in a little log school house nearby, the Church Parish School connected with St. Mary's Church. With some students there doing "Sunday Duty" it was found possible to keep services going in all the adjoining centres, I may say just here that during that winter I taught the day school in this little building for a part of the term and in the adjoining parish of St. Catherine's for the other part of the winter in order to pay my way through the College and that the pupils in these schools were all English-speaking.

On the second day of May, 1880, I was ordained to the Diaconate and was subsequently placed in charge of St. Catherine's Parish, working also under Archdeacon Mackay as the priest in charge in the neighbouring parishes for that summer. In the Autumn of that same year I presented to Bishop McLean for Confirmation a class of candidates numbering 57. All these were English-speaking, some old, some young. From this time on there was a continual increase in the number of Clergymen, the number of students and the number of mission centres regularly ministered to, as well as the number of parishes organised.

We may now come to deal with the age of Diocesan Synods, the first of which was held on the 31st of August, 1882. At this Synod there were in addition to the Bishop eight Clergymen and eight Lay Delegates present. Let me give you the names of the eight Clergymen as they appear in the Synod Journal and in the order given: J. A. Mackay (now Archdeacon), George McKay, E. Matheson, James Settee, Samuel Trivett, Thomas Clarke, John F. Pritchard, David Stranger. Of these, two (Settee and Stranger) have been called to their reward in the other world; three others (G. McKay, S. Trivett and J. F. Pritchard) have removed to other Dioceses; while the remaining three are still in active work in our own Diocese of Saskatchewan. The Rev. James Settee had the distinction of having been the second native of this country ordained to the sacred ministry of the Church in Western Canada, while the Rev. David Stranger was the interpreter and faithful assistant to the Rev. John Hines in establishing and building up our mission at Sandy Lake.

In looking over the names of the eight Lay Delegates I find that not one of them remains with us now in the flesh but they have all been called to their rest.

Just here I may note that two of the eight Clergymen (G. McKay and S. Trivett) were from Fort Macleod which at that time was included in the then Diocese of Saskatchewan, the other six represented parishes or missions, within the area of the present Diocese, as did also all the Lay Delegates. Four of the Clergy and six of the Lay Delegates represented six English-speaking congregations.

Our next step takes us on to the Synod of 1886 and there we find a new departure. In giving a list of the number of the Clergy and the Societies supporting them Bishop McLean makes mention of "1 supported by the Colonial and Continental Society for Settlers." This one Clergyman was the Rev. A. H. Wright, whom the Bishop had appointed as a "Travelling Missionary" the first "Driving Clergyman" specially appointed as such for white work in the history of the Diocese. His "Driving Belt" extended from Saskatoon northward to the neighbourhood of Prince Albert. A few years later this came to be quite the usual thing. (It had always been a feature of the work in our Indian missions.)

Now I need not take up your time with details of each subsequent Synod. I only note in passing that in-coming settlers meant more English-speaking missions to be organised, that Bishop McLean died in 1886, November 7th, and that the Diocese of Saskatchewan, as it existed at that time was divided in 1887 into the two Dioceses of Saskatchewan and Calgary, with Bishop Pinkham as Bishop of both and that from that time on we have to deal with the Diocese of Saskatchewan in its present area. I therefore take you on to the first Synod of this smaller Diocese presided over by Bishop Pinkham and held in Prince Albert on August 28th, 1889.

At that time the Clergy list in addition to the Bishop numbered fifteen of whom five at least were ministering to English-speaking parishes or missions. There were at that time at least fifteen English-speaking missions ministered to by the Clergy of the Diocese. Parochial Statistical Reports at that Synod give a list of eleven with an estimated population of 1,717 and I know of four parishes not included in those eleven reports.

In addition to these there were places which were classed as Indian Missions, but where there were quite a number of English speaking people, and where services were held regularly in English, such for example were Onion Lake and The Pas.

Just here, as a little incident in our history, I may mention that in July, 1890, an Ordination was held by Bishop Pinkham in Saskatoon, when Mr. Charles Cunningham, B.A., a graduate of St. John's College, Winnipeg, and Manitoba University, was admitted to the Diaconate. I had the privilege of presenting the Candidate. It was the Bishop's intention to have placed him in charge of Saskatoon, but he was sent instead to Edmonton. Subsequently he returned to this Diocese and worked for several years in the Birch Hills and Kinistino District. He is now with our overseas forces at the front doing duty "Somewhere in France."

The railway at that time (July, 1890) had just reached Saskatoon and the bridge was in course of construction. "The people of Saskatoon celebrated the arrival of the first locomotive at their village on May 15th, 1890, by a torchlight procession and a general jollification." During the following winter (1890-1)

I had the pastoral charge of Saskatoon, working it in connection with Battleford and Bresaylor, of which parishes I was then the Incumbent, so it was a case of Battleford cum Bresaylor cum Saskatoon. I may therefore claim the honour of being the first missionary appointed by the Anglican Church to the pastoral charge of Saskatoon.

A change was made, however, in the following summer owing to railway facilities; and so we find Bishop Pinkham saying in his charge to the Synod held at Prince Albert in 1891 (August 6th) "I now hope to constitute Duck Lake, Saskatoon and Carlton one mission under a Clergyman who will have his headquarters at Duck Lake."

To show that something was being done in the direction of self-support we find Bishop Pinkham in his charge to the Synod held in Prince Albert on August 22nd, 1894, saying, "After an unavoidable vacancy of several months, St. Alban's parish has been filled by the appointment of the Rev. George Moore, from the Diocese of Newcastle, Australia. St. Alban's being now self-supporting, Mr. Moore has the title of Rector." Thus St. Alban's parish may be called the "Mother" of self-supporting parishes in the Diocese of Saskatchewan. I may say that St. George's and some others were doing something towards the same end.

In his charge to the Synod on that occasion Bishop Pinkham further said, "Just before the service commenced I signed an agreement with the Rector and Churchwardens of this parish under which the Church, while it is and will remain the parish church, becomes for the present the Cathedral of the Diocese. This "agreement" officially constituting St. Alban's as the Cathedral or Pro-Cathedral of the Diocese of Saskatchewan is printed in full along with the "Journal of Proceedings of the Synod."

There were seventeen Clergymen present at that Synod out of the twenty on the list, six of these were ministering to English-speaking parishes; some of them to as many as four. The list of English-speaking parishes is given in the report as numbering seventeen. There is also a list of eight Lay Readers, the predecessors of the modern "Catechist."

Two years later the number of Clergymen in the Diocese is given as twenty in addition to which there is a list of nine Licensed Lay Readers.

In 1898 the list of the Clergy numbered nineteen, while that of the Lay Readers numbered thirteen. Of these two orders, eight Clergymen and six Lay Readers were ministering to twenty English speaking parishes or missions as given by the Parochial Statistics and the Synod report of that year.

We now come to the last Synod presided over in the Diocese of Saskatchewan by Bishop Pinkham. It was held in Prince Albert on September 25th and 26th, 1900.

The number of the Clergy had owing to departures been reduced to seventeen, while the list of English-speaking missions gives only a slight increase (1) and so end the Synod Reports, nine in number under the old regime and in the old 19th century.

I think I need not weary your minds any more with Statistics although I think they were necessary as showing the work and growth of the Church during the formative period of the work in the earlier years of the Diocese.

I think that now in closing this paper, I may content myself with introducing the Old and the New to each other then modestly retire. In order to do this the next step is a period of five years and it witnessed great and momentous changes, changes of far-reaching importance.

The old century had passed away forever and a new century had dawned upon us; and a new Bishop had come in to take up the work of Chief Shepherd in the Diocese. Immigrants by thousands came flocking into the Diocese from the south and east and from many countries across the ocean and spread all over the Diocese.

“We hear the tread of pioneers,
Of nations yet to be,
The first low wash of waves, where soon
Shall roll a human sea.”

After an absence of nearly thirty years, the Rev. Isaac Barr appeared once more on the scene, bringing with him in 1903

nearly 2,300 settlers from England, and established the "Barr Colony" of which the Rev. G. E. Lloyd was the Chaplain and later became one of our Archdeacons.

The Canadian Northern Railway threaded its way across the Diocese from East to West in 1905-6. Small towns, villages and settlements began to spring up in all directions waking up the long silence of our Country; and the Church was suddenly brought face to face with a greatly increased responsibility, the call of the multitudes for the ministrations of the Church. Five years had elapsed between Bishop Pinkham's last Synod meeting and Bishop Newnham's first one in the Diocese of Saskatchewan, the first one in the new (20th) Century.

Bishop Newnham called the Synod together for July 23, 1905, and following days. In his charge he said: "It is a memorable occasion; for not only is it the first meeting of the Synod of Saskatchewan since the completion of the separation of the Diocese of Calgary and Saskatchewan, but also the first occasion of my meeting you assembled in Synod and the first time I have been called upon to preside over any Synod. It is five years since you met in Synod, and much has happened in that time." He spoke of the number of Clergy having increased to twenty-five and the number of organised parishes having also increased, for all of which we feel devoutly thankful.

From that time on the work is well known to you all and is too modern to be written up as ancient history. But from what I have written you may see that work amongst the English-speaking communities of this Diocese was begun concurrently, we may say, with the setting apart and organising of the Diocese, that it was a "day of small things" at first, but that it continually increased until at the end of the first twenty-five years, say, the year 1900, there were some twenty English-speaking parishes organised and ministered to by our church in the Diocese, also that a weighty responsibility is our inheritance from the past.

The men who were privileged to work in the Diocese in those days endeavoured to "do their bit" with the material available in laying the foundations and building up the structure of the Church just as those of you who work now are doing, many of you in new places with the material available now.

Of the old places we may say: "Other men laboured, and you have entered into their labours." In other cases you are building on the foundations you yourselves have laid; and in still other places you are laying foundations on which others will build in the years to come. And so it comes to pass "that both he that soweth and he that reapeth may rejoice together." "There remaineth yet very much land to be possessed." "Go ye in and possess the land." And to everyone of you who is endeavouring to "lift high the Royal Banner" I would say with all my heart, "The Lord thy God be with thee and prosper thee whithersoever thou goest."

History of Saint George's Church, Battleford

The history of Saint George's Church, like the history of the Church Universal, is in two main periods divided by a central event. First there was the Jewish Church, afterwards the Christian Church, and between them stands the Cross. The central event in the history of our local church is the Riel Rebellion. Before it, the place of history is on the Battle River, especially the South bank. After the Rebellion, history is made north of the Battle River and towards the Saskatchewan.

The first dawn of Church life came during the last week of the year 1876, when Bishop McLean, accompanied by Rev. J. A. Mackay (now senior Archdeacon of the whole of Canada), camped on the Battle River flats while making a trip from Prince Albert to Edmonton which were both in the one diocese. The Government House, which later became an Indian boarding school, and is now an Adventist Academy, was then being built. The workmen were gathered together for Divine Service on New Years' Day, 1877, and there was sounded the first note of public worship which had ever ascended to the Creator from these plains and hills. No trace of that simple place of worship remains. It was a log building forming the Government telegraph station on the south bank of the river.

In September, 1877, Rev. J. A. Mackay returned to become the first Christian Missionary to locate in the whole Battleford territory, with a parish whose boundaries extended north, south, east and west as far as he could travel. With his own axe he hewed logs out of the bush and built a house on a site donated to the Church Missionary Society. Winter set in that year the day after his family entered the building. The place lies a little east of the house on the Battle River owned by one of our present parishioners, Mr. Harry Loscombe. Saint John's Parish was organised and a log church erected near the Government House. Land made over to the Church at that time is still held by the Diocese who have paid the taxes up to date, but another party is squatting on the site.

In 1879 when Rev. J. A. Mackay was called to a Diocesan position in Prince Albert, the work was looked after by a lay missionary of the Church Missionary Society whose official position was teacher in the Indian School. He studied for ordination, and is now known as Rev. Canon Clarke, living in Melfort on the pension list.

At the time of the Rebellion, Isaac John Taylor was missionary in charge. He is our earliest connection with existing Parish Registers in which loose sheets have been inserted showing that he conducted burial services here in May and June, 1885, for men killed at Cut Knife Creek and on the Swift Current Trail. Apparently records of these burials were made in the General Church Registers in Prince Albert, and certified copies were sent to this Parish in December, 1902, by Rev. James Taylor, the Synod Secretary. The Rebellion closes this initial era of church activity, and the events which transpired caused town and church to be transplanted to the present site.

In September, 1885, Rev. John Francis Pritchard was appointed Church of England Missionary and organised the beginnings of the present Saint George's Parish though he continued to use the Mackay log house as the church residence. Under his direction the present church was built with the exception of the porch and vestry. The east end had a full sized window as may be seen by examining the outer wall. Mr. W. H. Smart was the contractor and Mr. W. Latimer foreman builder. For quality of material and good workmanship the church is not surpassed by any building of more recent date. Mr. Latimer's widow is still a member of the congregation. The first service in St. George's Church was held in July, 1886, and very fittingly the preacher was Bishop McLean who held service on New Year's Day, 1877. Rebellion days are commemorated by a large brass tablet erected on the south wall by the Imperial Order of the Daughters of the Empire to the memory of the North West Field Force which included the Mounted Police. A marble tablet is erected on the same wall in memory of Bernard Tremont, telegraph operator. The inscription reads that he "Was murdered by the Indians," an expression which reflects the white man's bitterness at the time.

On 17th June, 1888, Rev. Edward Matheson was appointed Incumbent. He was induced by Archdeacon Mackay, to come out West and arrived 45 years ago this month (Aug., 1922). He walked on foot all the way from Winnipeg. Another of that party was Mrs. James Bird, whose funeral service was held in this church last January. The Incumbent's residence was for a number of years two rooms in the present School Home, then Queen's Hotel. The parish extended west to include Bresaylor and east to include a small settlement known as Saskatoon. During these years a fence was put round the Church, and the Font was brought up by freighter's wagon from Winnipeg. Since then clergymen and congregations have come and gone, but Canon Matheson by God's mercy is still here, St. George's wisest counsellor and friend.

George Henry Hogbin took over the parish in 1894. The circular stained glass window was inserted in the east end, and the two brass flower vases presented in memory of Robert Wyld. The Rood Screen across the chancel was erected, and the present Communion Table installed. These two were both made and presented by members of the Royal North West Mounted Police Force stationed at the Barracks. The present people's warden, Mr. Harry Adams, came to the parish the same year as Mr. Hogbin, and his mother in England sent out a set of beautiful pieces of embroidery—communion table panels, and desk-hangings—which in spite of many years' service are still an asset to the church furnishings. Donations of a like nature were made by the Incumbent and Mr. and Mrs. F. A. D. Bourke. Mr. Hogbin was married in St. George's Church and took his bride to a house on the east side of Second Avenue opposite the residence of Mr. J. A. Mason.

In 1896 Rev. W. Ridley Beal came here and in 1898 was succeeded by Dr. Whyte who resided on the north-side of 21st Street between 1st and 2nd Avenue in a house which was pulled down last year (1921).

Canon Matheson was in charge again for some months until Rev. J. F. Dyke Parker came in 1901. He resided on 17th Street near the home of Mr. Carlyle-Bell. This house also was demolished last year. The rent in Mr. Parker's time was paid by a Mite Society which collected subscriptions of ten cents per

month. One of the collectors is still with us (Mrs. F. W. Light). A brass tablet was placed on the north wall of the church in memory of Mr. P. G. Laurie who established the first newspaper in Western Canada—*The Saskatchewan Herald*. The family of Mr. C. T. Nichols presented the church with a bell which was set up on a scaffolding immediately south of the church door. The structure proved inadequate to withstand the strong winds and for a number of years the bell lay on the ground.

Mr. C. E. Burch, a student, was here in the summer of 1906, and in five months conducted eleven burial services. Apparently a severe epidemic of typhoid fever swept the district that summer. Mr. Burch is still remembered with affection for his work in the Sunday School and among young people. He boarded during his stay with Mrs. Latimer.

Rev. Dr. Duffy came in the fall of the same year and was the first occupant of the present Rectory. The building, which cost \$1,300, was put up by Mr. Chas. Boughey. Children baptized by Revs. Parker and Duffy were candidates at the last Confirmation Service, April, 1922, on St. George's Day.

In 1908 Rev. Ifor James Jones was appointed to the Parish. He stayed longer than any other minister and was the first rector. A harmonium in the chancel was replaced by the present large organ. Electric lighting was installed to replace coal-oil lamps. A vestry was built on to the church. The tennis-court—the first in town—was laid out, and a fence was put round the rectory. In 1916 Mr. Jones joined the Overseas Forces as Chaplain and on his return in 1919 was appointed rector of North Battleford.

In 1916 Rev. Harry Sherstone was appointed *locum tenens*. During his time the heating system of the church was changed from wood to coal heaters. The bell was re-erected on a structure resembling the old English Lych Gate forming an entrance to the church grounds. In 1917 Mr. Sherstone gave part of his time to Diocesan work, and Canon Matheson meanwhile looked after the Parish. In 1918 Mr. Sherstone resigned to take up entirely Diocesan work with Prince Albert as his headquarters, and was succeeded by Rev. John Francis Haynes.

The same year the vestry and W. A. had the rectory renovated inside including a new floor laid in the kitchen. In 1919

the church was re-calssomined and the plaster repaired. A building to serve as a parish hall was obtained on Second Avenue in 1920 and in the following year an extensive scheme for church restoration was decided upon. This included re-shingling the roof, re-plastering the interior, putting in a new foundation, excavating a basement and installing a pipeless furnace. The financial conditions of Western Canada that fall made it impossible to carry out the scheme, but in 1922 the roof was re-shingled from the proceeds of voluntary donations. On Easter Sunday Rev. Canon Matheson presented a silver chalice—one with historic associations—having been sent out by the C.M.S. for use in the chapel of the late Indian boarding school.

At the time of writing (Aug., 1922) there is no permanent memorial of the Great European War. It is hoped that such a memorial may be provided in the form of a new and larger chancel to accommodate both choir and organ under conditions which will do justice to the music.

The congregation today possesses in its house of worship a heritage hallowed and made sacred by associations with such a past history as is unrivalled in all Western Canada; a heritage which should be jealously guarded and maintained where it stands as a living witness to those who have gone before and prepared the way, and as a challenge and inspiration to those on whom the work will fall in the generations that are yet to come.

J. F. HAYNES

Rector St. George's Church, 1918-1922.

Notes on the Life of Bishop McLean

These notes are taken from the life account of Bishop McLean, written by Canon E. K. Matheson and found in "Leaders of the Canadian Church," 1920, edited by Canon Heeney.

When Bishop Machray came out to Fort Garry in 1865 as Bishop of Rupert's Land, and set himself to the task of reorganising St. John's College and the work of the church generally, he at once decided to call to his aid the Rev. John McLean, who had been the friend of his boyhood, his old schoolmate and a fellow-student at College. Mr. McLean immediately responded to this call. He came to the Red River settlement in September, 1866, and on his arrival there was appointed Rector of St. John's Cathedral, and Archdeacon of Assiniboia. Subsequently he became Professor of Divinity and Warden of St. John's College, positions he filled for another period of eight years. We get a little insight into his life during that period by noting what the present Archbishop of Rupert's Land said of him: "The best and most inspiring teacher I ever sat under; arousing in his pupils a keen competition and keeping it up. He used the old Scotch method of teaching classics, making his pupils commit hundreds and thousands of lines of Latin and Greek verse to memory. He was excellent in teaching Latin and Greek prose composition. He had no special mathematical bent, but was a most successful teacher in that subject too. I shall never forget what I owe him on account of the way he taught me to preach, and especially to deliver my sermons. He committed all his own sermons to memory and delivered them verbatim. I have taken up in the stall of St. John's Cathedral, the manuscript of his sermon and have followed the manuscript while he delivered the sermon word for word—a remarkable feat of memory." The Bishop himself used to say that he could write a sermon, deliver it, put the manuscript away for five or ten years, then take it, and after reading it over once, could deliver it practically word for word without the manuscript. So logical and methodical was his mind, so impressionable and retentive his memory. Notwithstanding this great gift, he was always very careful and painstaking in the preparation of his sermons. He rarely used a manuscript in the pulpit, except on very special occasions when his sermon was wanted for

publication. While engaged at St. John's he organised the congregation of Holy Trinity Parish, and had a small church built. He lived to take part in the ceremony of laying the corner stone of the present magnificent stone edifice in 1883, making a remarkable speech on that occasion.

When the Diocese of Saskatchewan was set apart in 1872, the choice of a suitable man for the position at once fell upon "Archdeacon McLean," and he was duly consecrated in Canterbury Cathedral on the third of May, 1874. The territory entrusted to him comprised about 700,000 square miles.

On one occasion a person asked him: "Where is the Diocese of Saskatchewan, and how large is it?" He said: "The Diocese of Saskatchewan is in Western Canada; it is bounded on the east by the Province of Manitoba, on the West by the Province of British Columbia at the summit of the Rocky Mountains, on the south by the International boundary line between Canada and the United States, and on the north by the Aurora Borealis and world without end."

He remained in England during that summer collecting funds for the work of the church in his new Diocese, and during the following winter he paid his first Episcopal visit. He came up by what was called "The Lake Route," Lakes Manitoba and Cumberland, via Fort à la Corne, as far as the Prince Albert settlement, arriving there by dog train about the end of February, 1875. He secured some land for a church site in the settlement, and made arrangements for the building of St. Mary's Church, the first church erected in this Diocese for settlers. He went out to the pine forest, where he found a number of churchmen doing voluntary work, hewing the logs for the building—for in those days we had no saw mills or dressed lumber. He called the men together, spoke a few words of encouragement to them, and knelt down with them in the snow—for it was in the depth of winter—and there commended them and their work to the blessing of God.

The old log church still stands, a mile or two west of the present city of Prince Albert, and the Bishop's body lies buried under the shadow of its walls.

While in Prince Albert settlement, on the occasion of his first visit, he stayed at the Hudson's Bay Company's post, the guest of the officer in charge, Mr. Philip Turner, until the middle

of April, when he started back accompanied by Mr. Thomas McKay as far as Winnipeg, on his way to the east, for the purpose of securing some more missionaries for the work in view. He came back to Prince Albert in the following September, and soon made arrangements for a more extended visit to other points of his large Diocese. He held his first ordination in St. Mary's Church (then recently built), on the ninth of January, 1877, when Mr. John Hines was admitted to the Diaconate. Here let me quote from a letter written by Mr. Hines some years afterwards in connection with a part of the work and plans of that winter: "The Bishop and Reverend (afterwards the Venerable Archdeacon) John Mackay, drove out to Sandy Lake to visit my new mission and to discuss plans for the future. Mr. McKay used his train of "husky dogs," while the Bishop was conveyed by John Turner in a carriage or toboggan, drawn by a horse. The main object of that visit was to discuss plans looking to the inauguration of a Diocesan Training School, which resulted some three years later in the founding and organising of Emmanuel College. The initial step taken at that meeting was to request the Church Missionary Society of England to allow Mr. Mackay to be transferred from the Stanley Mission and to take up his residence at Prince Albert for the purpose of assisting in the tutorial work in the newly proposed Educational Institution. And so it came to pass that the first committee meeting of the Church Missionary Society ever held west of Winnipeg was held in my little log hut at the Sandy Lake Mission Station, which was established in 1874." This piece of information, not hitherto published, helps to reveal to us the man with a vision, while this humble meeting of "the three Johns" in the little log hut, the "lowly thatched cottage," marked the beginning of a far-reaching epoch in the educational and missionary history of the Diocese.

The Bishop paid a visit to the Stanley Mission during the winter of 1875-6, travelling by dog-train all the way, via Montreal Lake, etc. The following winter (1876-7) he went as far west as Edmonton. Here he secured land for a church site, and made arrangements for the immediate erection of a church building, which was soon afterwards erected and became the forerunner of the present Pro-Cathedral of All Saints in the city of Edmonton.

Winter travelling in Saskatchewan in those days was not altogether a picnic. There was not a foot of railway line anywhere near the Diocese, nor anywhere in Western Canada for that matter. Travellers in winter had to make their camp in the bush and their bed in the snow, many miles distant from any human habitation; the only roof was the star-studded sky, while the cold might be reckoned by anything down to fifty below zero. They could not lie in bed until the house got warm in the morning, but had to rise up in the intense cold of the early hours, drink down an hurriedly-made cup of hot tea, get ready and travel on again, repeating the programme day after day until they arrived at one or other of the Hudson's Bay Company posts, where missionaries were always sure of a cordial welcome. Of course, summer travelling was usually a delightful outing. So when Bishop McLean made his first and second Episcopal visitations in his Diocese, he did not travel in a Pullman car, but in a toboggan drawn by husky dogs, "a through train," if you choose, to Edmonton, the conductor, trainman and engineer on that occasion being the present Venerable Archdeacon John A. Mackay, who also looked after the dining car and its comforts.

In addressing missionary meetings afterwards and giving a description of these journeys, the Bishop would sometimes tell his audience that "he travelled all the way on snowshoes." Quite true! but as he afterwards explained to his hearers, he was sitting on them as they were tucked away under him in the bottom of his toboggan, an extra pair carried along in case of need.

The Bishop has given us in the following words, a graphic pen picture of his field as it was when he first came to it: "The Diocese was a vast area containing about 30,000 Indians, with a few settlements of white people. There were no endowments, no missionaries, no churches, everything had to be begun as far as the Church of England was concerned."

There was, however, one ordained missionary, the Reverend J. A. MacKay, now Archdeacon, and he was stationed away out at Stanley, on the Churchill river. Mr. John Hines, then a Lay Missionary of the Church Missionary Society, but afterwards ordained, had recently been stationed at Sandy Lake, about sixty miles north-west of Prince Albert. And there was also

one native Deacon by the name of Luke Caldwell, stationed at Fort a la Corne. When Bishop McLean wrote to his friend, Bishop Machray, appealing for some helpers—even some Lay Readers—he thought it well to support his appeal by quoting the words of St. Paul to Timothy “Only Luke is with me.”

In order to get a glimpse of the spiritual progress of the work during the first eight years of his Episcopate, let us note what he said in his charge to the first Synod he convened in August, 1882: “It may be interesting to compare the state of our missions now with what it was when the Diocese was organised in 1874. Then we had only two clergymen, one at Stanley Mission, English River, and one at the Nepowewin Mission. We have now sixteen clergy on the list of the Diocese besides the Bishop. We have also ten catechists and schoolmasters, while the number of our mission stations is twenty-nine.” We may note here that four years later, in his charge to the last Synod over which he presided in August, 1886, he spoke of having then twenty-two clergy and seven catechists in charge of mission stations—“So mightily grew the Word of God and prevailed.” The preacher at that Synod spoke of the number of missions amongst both whites and Indians in the different parts of the Diocese, extending from the Rocky Mountains on the west to Lake Winnipeg on the east, and said: “Educational institutions have also been established. By the prayerful and incessant efforts of our good and energetic Bishop, several schools have been erected and are in use in different parts of the Diocese, and Emmanuel College has also been built and established within a few minutes’ walk of where we are now met together. It has done a good work in the Diocese for both the white and the red man, and many of our missions among both are now supplied with pastors and teachers who were trained in it for that purpose. The success of the past gives us hope for the future. God has acknowledged and blessed the efforts that have been made. He has “lifted up the light of His countenance, and caused His face to shine upon us.”

Bishop McLean was a man of large ideas; he attempted great things for God; he expected great things, from God, and he was not disappointed; he acted in the living present, heart within and God overhead, but he always planned and worked with his eye on

the future. I may best illustrate this by quoting the words of his immediate successor, the present Bishop of Calgary. In his charge to the first Synod over which he presided in Prince Albert in 1889, he said: "Bishop McLean had large ideas and very ardent hopes as to the position and usefulness of Emmanuel College. He intended to establish a training school for Blackfoot students at Calgary as a branch of it. The college was to be the nucleus of the University of Saskatchewan, the statute for which was passed by the Dominion Parliament in 1883 (twenty-two years before Saskatchewan became a province) and shortly before his death he made provision for examinations in theological subjects with a view to granting the title of Licentiate in Theology by Emmanuel College, and for reading for the Degree of Bachelor of Divinity of the University. These ideas I have not seen my way to attempt to carry out. In my judgment they are in advance of the requirements of the country, and with the concurrence of leading clergy and laity with whom I took counsel on the occasion of my first visit to Prince Albert, they are, for the present, in abeyance. Several leading gentlemen have most kindly consented to act as members of a College Council which I have called into existence, the Bishop being *ex officio* president, and it is my most earnest wish and prayer that with their kind co-operation and the sympathy and support of all its old friends, and the Diocese at large, Emmanuel College may prove what Bishop McLean meant it to be—an important and vigorous centre of higher education in connection with the Church."

Which one of us today would say that these ideas are in advance of the requirements of the country? The present condition of the country, the needs of the Church, the position, aims and ambitions of Emmanuel College in Prince Albert to which we may add the establishment of schools in the Diocese of Calgary, amply justify the large ideas and the far-reaching vision of Bishop McLean. In his charge to his first Synod, held at Prince Albert in the year 1882, he said in connection with this subject: "The need for trained native help was felt to be so pressing that I attempted soon after I came to the Diocese to carry on the work of training at Prince Albert, but I soon saw that no real good could be done without the establishment of a regular and permanent Diocesan institution." And so was born the idea of what was

afterwards to be known as Emmanuel College, for he said further on: "The origin of Emmanuel College was in the sense of need I entertained for a trained band of interpreters, schoolmasters, catechists and pastors, who would be familiar with the language and modes of thought of the people, etc." But, as we have seen, the plan was afterwards greatly enlarged. I have heard him telling a story to illustrate this need. It was that of a missionary who was addressing a band of Indians through the medium of an untrained interpreter. The missionary began his address with the words: "Children of the Forest, etc." Bishop McLean, laughingly, said that the poetic effect of this fine phrase was rudely destroyed by the untrained interpreter, who flattened it out by translating it: "Little men among the big sticks."

While the preliminary work of Emmanuel College had been carried on for some time previously by Bishop McLean alone, and in his own study, the work of erecting the buildings was begun in 1879, and in that same year, on the first day of November, All Saints' Day, the College was formally opened with divine service in St. Mary's Church, although the main building was not ready for occupation until the following year. We had no stately mansions in those days, so we luxuriated in log huts. Bishop McLean's log residence and the little log schoolhouse nearby were used as classrooms, another log building some distance away was utilized as a tutor's residence, while a fourth one served as the residence for the other tutor, and as a dormitory and dining-room for the students. Of the two tutors then appointed, one is happily still with us, the Venerable Archdeacon Mackay. It was here, under the Bishop himself, who was an excellent scholar, a born teacher, and an experienced and enthusiastic professor, that the first high school work of the North-West Territories was done.

When the Bishop announced the name by which the College was to be known he said he had chosen the name "Emmanuel" after much thought and prayer, and he hoped it would not be merely a name but a reality—"God with us,"—to guide and bless in all the work of the college for His own glory. That prayer has been heard, and we may rest assured that the answer to it will be continued just as long as the same spirit prevails in the Council of the College.

Notwithstanding the great extent of territory embraced in his Diocese, he made it his business to visit all the mission stations at certain intervals, from Lake Winnipeg in the north-east to Fort Macleod and the foothills of the Rockies in the south-west, and it was while on one of his long journeys in the interests of the work that he met with the injury that caused his early death. He left Prince Albert soon after the meeting of his last Diocesan Synod in the month of August, 1886, for the purpose of visiting the missions in the western portion of his Diocese, going as far as Calgary and Edmonton. Having finished his work there, he prepared for the return journey homeward. As he and those with him in the "democrat" wagon were going down the steep hill at Edmonton, the horses became unmanageable, plunging about until they overturned the vehicle. The Bishop was thrown out violently, sustaining very severe internal injuries. He was taken back into the Fort, where he received all possible care and treatment. It became apparent after some days that the injuries were of a nature that might terminate fatally. The Bishop, knowing this, determined to make a final effort to reach his home in Prince Albert, where his family resided. To drive overland was out of the question, as he could not possibly stand the jolting of the wagon for a distance of some five hundred miles, and there was no railway nearer than two hundred miles to either Edmonton or Prince Albert. Only one possible way remained, and that was to float down the North Saskatchewan River, which flows past both places. It was decided to make the attempt. A small boat was procured and fitted up so that a bed for the Bishop could be made in it. Thus equipped, and in company with one of his sons and two hired men, the Bishop embarked and started on his five hundred mile voyage down the river on his last journey. It was the month of October. The days were not very warm and the nights were cold. The Bishop suffered considerable discomfort on the voyage, especially owing to his enfeebled condition, but the feeling that each evening they were a day's march nearer home helped to buoy him up. They travelled early and late, a lonely voyage without a settlement to vary the monotony until they reached Battleford, two-thirds of the journey accomplished. Here they procured some necessary comforts and supplies and resumed the voyage. In due time they arrived at the landing place in Prince Albert. With a thankful

heart and expressions of sincere gratitude to God, the Bishop was quickly conveyed to the care and comfort of his own house—home oncemore for a short while. The best medical advice available was procured. All was done for him that human love and kindness could do, but it soon became evident that the injuries he had received, aggravated as they were by the cold and discomforts of the voyage down the river at that time of year, were more than even his rugged constitution could combat successfully; and although he appeared to rally somewhat at the first, he gradually became weaker until at length God called him to his long home, and that valiant soldier and servant of Christ laid aside his armour on Sunday morning, the seventh of November, 1886, at the early age of fifty-eight years. His death was mourned throughout the length and breadth of Canada wherever his merits, name and work were known. In his own immediate Diocese, the feeling of both the clergy and laity was: "My father, my father, the chariot of Israel and the horsemen thereof." The feeling of the Church in Western Canada was voiced by the late Archbishop Machray, then Metropolitan of Rupert's Land, when, addressing the Provincial Synod in 1887, he said: "Such were his great and varied gifts, readiness of utterance and unceasing devotion, that his death is a great loss to our whole Ecclesiastical Province."

A Cree Indian's Tribute to Canon E. K. Matheson, D.D.

In these days of haste when the race of life is so keen, competition is great and when men look back only for the purpose of seeing how near the next man is behind them, many drop out of active life and are soon forgotten. Some few there are who continue to exert an influence, first because the work they have done is a living thing and bears daily witness for them; and secondly, there persists in them, something, which is sufficient in itself, to keep their names within the field of human interest.

Among these fortunate few must be placed the Rev. Canon E. K. Matheson, D.D., of Battleford. He is by no means entirely detached from affairs that have to do with those of his own race but to deal with that, is outside of the purpose of this chapter. It is as he has been, and as he continues to be, among the Cree Indians that I have to do with.

Where ever I go among the Indian Reserves, far and near, there is one question that I am sure to be asked, with affectionate concern; and that has to do with the Canon's illness. The Indians have more love for him than I have ever seen them give to a white man, but what may be better from some points of view, they have that respect which they give only to those who have the qualities which command respect. This is as it should be, for he has won whatever they are able to give him in this way.

I cannot remember when and where I saw the Canon first. It seems as if I had always known him. As a young man, possibly about the time he was a student of Emmanuel College, he taught school at my home Reserve. This was before my time but that did not prevent my parents from naming me after him. As a matter of fact, the name Edward, is very common where ever the Canon has been at work, another evidence of the great esteem in which he is held by the people who owe so much to his labours.

The friendship of him who often calls me "Ni-kway-mais" (Namesake), has meant much to me. Everytime I have occasion to pass through Battleford I go to that upper room in his house

and after a short talk with him, come down encouraged and refreshed, because of contact with him in whom the Christ-life is so palpable. It is wonderful how one, so weak in body, can be a source of much strength. The secret of this, I believe, lies in that he lives so near to Christ, that power is conducted through him to those who may feel the need of it.

I remember that Canon in his capacity of Rural Dean of Battleford. My work at the time was more or less localized about Onion Lake, which by the way belonged at that time to his Deanery. I used to be present at some of these meetings. It is some years ago now and I cannot say that I remember the business part of them but they met the requirements of the time. What I remember well is the feeling of refreshment of soul and body that our visits gave us. The well-ordered home, the kindly courtesy, the genuine spirit of hospitality, the Christian atmosphere that pervaded, these were greatly helpful, especially to those of us who were young and new in the work at the time. If only every clergyman had the power of influencing others to be at their best, how much more effective would our Christian ministry be!

Canon Matheson is most fortunate in the woman he has chosen to share his life. In her own sphere she has made a name for herself which is known among church people throughout Canada but my present duty does not allow me to go into details about her life. Enough it is to say, that had a woman, worthier, more faithful and more suitable to his character and circumstances been looked for anywhere, I doubt if any one more fitting could have been found. Wonderfully faithful and patient as he is in his affliction, those qualities are intensified in her womanly nature. Truly he had been provided with help meet for him. Battleford has within itself an example of the nobleness and Christlike faith.

As principal of the Battleford Industrial School, I did not know him very well. The school was closed soon after I came into the district but that he still has the love and respect of all his former pupils is apparent to all; they have now grown to be men and women but every chance they have, they come to his house to enquire how he is. Much of his work shows in them but there is much which cannot be seen but which, as a leaven, will be at work slowly and surely through the future years.

As an invalid, Canon Matheson has his work which is by no means inferior to the good work done during the days of his activity. That which is passive often has subtler and more telling effect than that which is active. As suffering was an integral part in the Divine work of the Saviour, so the Canon's suffering, the intense character of which only a few can ever understand, is a part of God's plan for him. The calm Christian fortitude, the wonderful patience and uncomplaining attitude of mind which he shows, are an example which is a hundredfold more eloquent and effective than mere words, however sincerely uttered, can ever be. We have an object lesson before us, in him, which we can never forget and which cannot but influence us for good. If it were possible for beauty to go hand in hand with affliction and suffering, surely this happens in the lives of the Canon and his devoted wife.

As we look back to the days of his active life, we will remember him as a shrewd business man, one who rushed not into ventures rashly but, who once on the move, acted most decidedly, surely and unerringly. He planned all his acts beforehand most thoroughly and in detail.

He seldom made mistakes. His judgments were sound and reliable and it is so still. His bodily powers may have ebbed but his brain is still as keen and sure as it ever was. If today his judgment is less comprehensive it is only because he now has less facts to base his findings on and not that it has lost any of its intrinsic worth. I, for one, still keep to my old habit of going to him for advice when I am confronted with any problem concerning the solution of which I may be somewhat doubtful.

As a pastor among the Indians he was especially fitted for his work. It has been said that the contact of a volatile temperament with the naturally passionate though restrained character of the Indian mind is not good for the latter. The steadiness, soundness and the deliberate unerringness that characterises the Canon's personality had a wonderful steadying power on the Indian. It had the calming effect which the Indian mind of today needs so greatly. He had and still has a steadying influence on all who waver and totter.

I have never heard the Canon utter one word of complaint, even in his illness. If it were possible that some day he might

give vent to anything that savored of impatience it would be in reference to his inability to take active part in the work he loves so well. He may at times feel his days to be fruitless. To him it may appear so, but for us who receive inspiration at his home and go forth doubly encouraged to do our work bravely, we see that our efforts are partly his, vicariously applied.

Working in his old field, I have more opportunity than anybody else to see his value to the work at the present time. It is not so many months ago that an Indian said to me, "I was tempted to do so and so but the Canon and his wife have been so good to me and they would be grieved." These words show the state of mind which is in many an Indian on these reservations. It is a great asset to have such a predecessor in the work, one who exerted such an influence that it continues to function after all these years.

During the many years that he was principal of the Battleford Industrial School he never confined his activities to his own duties. In the midst of his financial and other worries, in the midst of the overwhelming amount of work he had to do daily, he found time to go out to the neighboring reserves at week end in order to tell the parents, brothers and sisters of his pupils, the truths that are essential to the salvation of man. To a less zealous man, many an excuse would have offered itself from the neglect of such voluntary work, but not so for him, who in his bed of sickness, still keeps in closest touch with the work and whose prayers are offered daily for its success.

The age of miracles is past but those who know the Canon and his household are aware that there is a miracle happening daily in that home for in it is being enacted a drama in which is shown the utter frailty of human life being placed in the hand of God, unreservedly and by this means becoming a thing of power—power shorn of all its coarseness till it comes to be a thing of beauty which will be taken up when the Lord of all life comes to gather all His precious jewels.

As a Cree Indian, who some years ago was given the right by his tribe to speak in such circumstances as this, I not only willingly, but gladly consent to take my part among those who are writing down their tribute to the worth of the Canon. Great

men are born, every day in this era of powerful achievements in producing a man whose greatness lies in his goodness, truth and usefulness to his fellows.

Thrice blest whose lives are faithful prayers,
Whose loves in higher love endure;
What souls possess themselves so pure?
Or is their blessedness like theirs?

—*Tennyson*

The old Kildonan Settlement, which has given so many men of power to the West, has inscribed on its honor roll, Canon E. K. Matheson, D.D.

EDWARD AHENAKEW,
November 29th, 1926.



Mrs. E. K. Matheson

Some of the Influences on, and Friendships in the Life of the Rev.

Canon Matheson

By HIS WIFE.

On being asked to write a chapter concerning some of the influences on my husband's life and of his friendships, I would hesitate to do so were it not for the large share he took in those epochal days in Saskatchewan when that province was in the making. No one could live for over forty-nine years in an absolutely new country and be actively engaged in its development, without leaving some footprints on its sands of time. His devotion to the Diocese of Saskatchewan and the West from his earliest days here has been most loyal and sincere. From the 26th August, 1877, when he arrived at Fort Carlton, he has never wavered in his affection for this diocese. In the early years of the present century he was twice offered the position of Archdeacon in other Dioceses an honor which might have tempted some men, but he quietly declined and no one except his wife knew of the offers or saw the letters which came.

Edward K. Matheson left Headingley, near Winnipeg, on July 9th, 1877, with the Rev. J. A. Mackay and his family. Other members of the party were Mr. T. Clarke (now Canon Clarke, at Melfort) Mr. David Stranger and his two daughters. Also James Bird and his wife who came out to help in the building, etc., for Mr. Mackay. It was a regular caravan, for there were two light wagons, each drawn by one horse and nine carts each drawn by an ox. Mr. Mackay walked beside the democrat that his family were in, holding the reins and driving. Jimmy Bird and his wife with their outfit filled the other wagon. My husband walked all the way.

His first work was as a missionary teacher at Snake Plain Reserve and during the long winter evenings he studied by the light of the fire which burned brightly in the old-fashioned Indian fireplace.

During the first two years when he taught at Snake Plain and Sandy Lake Missions the Rev. and Mrs. J. Hines were his warm

and helpful friends, and helped the young missionary teacher to lay solid foundations for his work in after life. He has always held them in grateful remembrance for their sincere friendship to him at that time.

In 1879 when he entered Emmanuel College to read for Holy Orders he not only had his studies there but taught a day school at the same time. So nights as well as days were very fully occupied. It was by no means easy but the young student teacher had a longed for goal in view and was determined to reach it—and he did. After his ordination he was tutor in Emmanuel College for two years.

He won the prize given by the Hon. David Laird who was the first Lieut.-Governor of the North-West Territories. The presentation page says: "It is awarded to the Rev. Edward Matheson at the end of his College Course of three years, for obtaining the highest number of honor marks at the final examinations each year." This is signed by the Bishop of Saskatchewan, April 28, 1882.

When nine years of age his father died. He was a man of extreme neatness, very methodical and painstaking in all his work. His mantle fell upon his son who inherited all these qualities.

His mother had a wonderful influence and was a great inspiration to him. She was of a deeply spiritual and devotional nature and her example and teaching bore fruit in the life of her son who desired to give his life to the ministry, although at the time he came to Saskatchewan his desire had not taken root, but it did so soon after. At the time of his ordination his mother had the great joy of being present at the service.

He was always most deeply interested in and faithful to his charges. This has been evidenced many times during his long illness by the very numerous letters and messages from his former parishioners and Sunday School scholars. His quiet life of goodness and wholehearted service for Christ has left a lasting impression on many lives. His friendship and love for these good people has never burned low but is as steadfast as ever. He is a man who has a marvellous gift for friendship and his

friendships are always life long. He is of a kindly and charitable disposition and no one has ever heard him speak in unkindly terms of anyone. He is as true as steel to his friends.

It was Mr. Matheson's privilege to work with men of remarkable gifts when he first came to Saskatchewan. Bishop McLean had much to do with the moulding of his character, as he helped train him for the ministry. Bishop McLean was a man peculiarly fitted for the times. In fact, he seemed to be carved out for just such pioneering statesmanship as fell to his lot. He was a man of wide and far-seeing vision and built for the future. He was also a wise and faithful Bishop and he left a very deep and profound impression on the life of the young clergyman, one which has never faded in the long years that have intervened since the sad and untimely death of the first Bishop of Saskatchewan. Archdeacon Mackay who brought him out as a missionary teacher had also a powerful influence on his life. He, too, was one of his professors at Emmanuel College and for 47 years his true and steadfast friend and one who had much to do with the whole of his active ministry. There was a very deep and understanding friendship between them which grew with the long years of close intercourse, while his love and esteem was a golden cord which bound us all together in that fellowship and friendship which comes but seldom into the lives of men. In all important things as long as Canon Matheson was able to carry on he consulted Archdeacon Mackay. In fact when failing strength made work difficult and he wished to resign the Archdeacon begged him to keep on for another year as his close and intimate knowledge of the work and his guiding hand was much needed in this corner of the Diocese. The Archdeacon was commissary of the Diocese at the time. As Bishop Newnham had resigned the Archdeacon could not give the oversight he desired to the work in all parts of this vast Diocese.

It seemed fitting when the Archdeacon's course was almost run that his former pupil and friend should be the one who committed the Archdeacon into God's gracious care and keeping although he had to get out of a sick bed to do it.

He also worked under Bishop Pinkham from 1886-1904, and had the very warmest regard for him. From 1904-21 he carried on his work under Bishop Newnham, for whom he had the most

sincere affection and highest regard and had many long years of happy service under him. Bishop Newnham was a true "Father-in-God" to him. We treasure as one of our most precious possessions the friendship of Bishop and Mrs. Newnham.

In 1922 the present Bishop of Saskatchewan was consecrated but at this time my husband's health failed so rapidly that at the end of the year he was obliged to resign. Bishop Lloyd has shown him every kindness and consideration in his long illness. It was a great sorrow to give up the work he so dearly loved and one not easily borne, a grief too deep for words but no one has ever heard a murmur and the cross has been bravely borne.

One of the strong influences has been his deep and abiding friendship with his cousin, Archbishop Matheson, of Rupert's Land. He has looked to him for advice in all the larger things which have come into his life and his affection for the Archbishop is of true Scotch intensity. In fact it was the Archbishop, then a young clergyman, on the threshold of his career of wide usefulness, who first recommended his young cousin to the Rev. J. A. Mackay. He always followed the life and work of his cousin with kindly interest and gave him true and affectionate regard as well as much wise counsel.

My husband was Rural Dean of Carlton and later of Battleford Deanery for nearly forty years. For only one year out of that long period was he not in charge of a Deanery. I am quite sure during those long years that the members of the Deanery never looked to him in vain for an understanding sympathy in their work. If a service could be rendered to them at any time it was gladly and quietly done. He was a staunch friend to all. Amongst former and present members of the Deanery he has many highly valued friends whose kind messages of cheer and occasional visits are very bright spots in the invalid's life. In all these long years of illness the Rev. I. I. Jones, of North Battleford, has rarely failed to visit him weekly and bring not only kindly sympathy and affection but a breeze from the outside world. The rector of St. George's, the Rev. John Rance, is also a kindly and welcome visitor who tells him all the church news.

It was E. K. Matheson's privilege and honor to be the first clergyman in the then Diocese of Saskatchewan to organise the

first Woman's Organisation in the Church of England, at Lethbridge, in 1886, during the time of his incumbency of that Parish. It was called "St. Monica's Guild," as the Parish Church which was built during his two years at Lethbridge was called St. Augustine's. Two years later he organised "St. George's Guild" in St. George's Church, Battleford, where he was incumbent. This was the second Woman's Society in what is now the Provinces of Alberta and Saskatchewan.

After fourteen years in white work it was Archdeacon Mackay who placed him in charge of the Industrial School at Battleford in 1895, and he was principal of it for nearly twenty years, until the time that it was closed. This was when Bishop Newnham and Archdeacon Mackay decided to try Improved Day Schools and establish a Residential School at The Pas, Manitoba. The Archdeacon had long wished for a boarding school there so the children could be in school during the winter while their parents were away hunting and trapping.

The respect and esteem in which he is held by the old boys and girls of the school is sufficient to show what Canon Matheson's work was amongst them. In his long illness they come to see him showing real affection, much sympathy and sorrow for him. He is still their adviser and sympathetic friend. Some of the happiest times of his life are when ex-pupils and other Indian friends come and kneel in fervent, earnest prayer for him. By some he is affectionately called, "Father Friend." The love of the ex-pupils for the old school was shown by the remark of one of the girls in the autumn of 1914, "This has been a sad, sad year, two terrible things have happened, this dreadful war and the closing of the dear, old school." The training in loyal citizenship in the school was demonstrated when the war broke out for over forty of our old boys went overseas to fight for truth and justice. Three sleep in France and Flanders and one in England, while two won the military medal.

In connection with the work of the school, my husband formed a very real friendship with the Hon. David Laird, Commissioner of Indian Affairs, who was a most conscientious friend to the Indians. He was a Scotch Canadian of the highest integrity, a stalwart in principle from which nothing would induce him to waver. Mr. Laird spent a fortnight with us at one time when

he had not been well and enjoyed his visit to what had been the old government house and assembly rooms. He was often in a reminiscent mood and told much of his life and work when he was the first Lieut.-Governor of the North West Territories and Battleford the first capital. He was a sincere friend.

During the long years of Canon Matheson's church life he never missed a Diocesan Synod or even a session of one. It was his good fortune to be a delegate at the Conference on "Consolidation of the Church of England in Canada." This Conference was held in Winnipeg in 1890. He was also a delegate to every Provincial Synod of the Ecclesiastical Province of Rupert's Land and several times a delegate to the General Synod. There was one meeting of the Provincial Synod he was unable to attend. In these various Synods it was his privilege to meet many notable men, among others the late Archbishop Machray who was the first Primate of the Anglican Church of Canada. Like Bishop McLean he was a great statesman and built for posterity doing it wisely and well. At these Synods and Conferences of the Church Canon Matheson met many with whom pleasant and profitable intercourse was held and also lasting friendships made.

Although much enfeebled from long illness, his interest is as keen as ever in all the events of the day. All church happenings are eagerly listened to and every bit of news pertaining to the work of the diocese as well as the church abroad is as "cold water to a thirsty soul." This is only a brief outline of influences and friendships, for there are many dear friends in Canada whose friendship will always be a real joy and a highly valued possession.

In Memoriam

JUSTUS WILLSON

Soldier, Scholar, Trail Blazer and Gentleman.

With full military honors the funeral of Lieut. Col. Justus D. Willson, one the West's pioneers and veterans of three wars who died on Wednesday, 9th day of March, 1927, following a protracted illness, was held Sunday, March 13th, from Christ Church, Edmonton to the City Cemetery, where the interment took place in the Soldiers' Plot.

The following is an appreciation to a tried and proven comrade who has "gone West," from Senator Major General W. A. Griesbach, C.B., C.M.G., D.S.O., of Ottawa, who knew Colonel Willson intimately for twenty-seven years. This extract appeared in the March 14th issue of *The Edmonton Journal*.

Justus Willson was born of good Canadian stock at St. Mary's in the Province of Ontario. He was given as good an education as the facilities of the town afforded, and ever regarded the learning that he had as a means to acquire more. He was a student until his last days. He read everything worth reading and was withal an original thinker who speculated far in advance of his books.

He came to Western Canada, I think, in 1879 and settled in the Battleford-Prince Albert country. He was for ten years in the Indian Department and was otherwise engaged in farming and surveying. He served in the Rebellion of 1885 as a lieutenant in the Prince-Albert volunteers and took part in the first engagement in that conflict at Duck Lake. In 1885 he enlisted in the Canadian Mounted Rifles for Service in South Africa in which corps he was a sergeant. In 1900 he transferred to the South African constabulary and served in that force as a squadron Sergeant Major until 1903 returning to Canada and coming to Edmonton in 1904 where he lived until his death.

In January, 1915, he joined the 49th Battalion and raised and commanded the "D" company of that unit until he was invalided back to Canada from France, in the summer of 1916, and finally commanded the 13th Depot Battalion at Calgary until the end of the war.

From 1911-1924 except for the period of the war he was a Dominion Timber Inspector and subsequently Inspector of Fisheries for Alberta.

Those who were privileged to serve with him in the 49th Battalion are among those who knew him best. It would be safe to say that in this Battalion, Justus Willson came to his own. He was instinctively a soldier and a chieftain. All the virtues of a good soldier were exemplified in him—loyal to those over him and affectionate and sympathetic in regard for all those under him. His stentorian, "Steady, D!" will be the rallying cry of the survivors of that company for many a long day. Officers and non-commissioned officers who came in contact with him profited tremendously. They learned from him duty, loyalty, obedience, justice and generosity—in a word—discipline, and they learned too that the officer who is also a gentleman serves best when he becomes an elder brother—indeed, the servant, of the men committed to his charge.

Of all the gallant gentlemen who served in the 49th Battalion, first and last, in varying capacities, of Justus Willson may be said that he did more than any other to form the spirit and mould the character of that gallant fighting unit.

Some there are, who leave behind them great monuments in Science, Art, Literature, Business and Politics. As compared to the whole, these are few. Justus Willson leaves behind him no such monument, he was merely a great gentleman—a cultivated and refined gentleman—"a very perfect gentle knight." He leaves to all those who were privileged to be his friends the priceless influence of a fine character—and this will be his monument.

WILLIAM LAURIE

Born September 28th, 1856. Died January 13th, 1927.

(From The Saskatchewan Herald, Battleford, Sask., January 15th, 1927)

A telegram on Thursday evening brought word to his relatives and friends that William Laurie, who has been connected with Battleford since the early days, died at Lake Alfred, Florida,

that morning. The news was very unexpected as, though it was known that he was in very poor health, an immediate fatal result was not looked for.

The deceased, Wm. Laurie, was the eldest son of the late P. G. Laurie, a pioneer journalist in the early days of Winnipeg, and the founder of this paper. He was born in Owen Sound, Ont., on September 28th, 1856, and consequently was just over the allotted span of three score years and ten. He received his education at the Common and Grammar Schools of Windsor, Ont., and at Manitoba College, being a member of the second class to graduate, the Class of '75. From his earliest years he had been connected with printing offices and had a thorough knowledge of the mechanical as well as the reportorial work. After graduation from college he chose law as his profession and entered the office of Bain & Blanchard, Winnipeg. There not being a University in the West he was required to sign articles for five years, but after about two and a half years he returned to journalism and was on the staff of the *Free Press* and other Winnipeg papers. George Ham, who was a contemporary of his on the *Free Press*, says in his *Reminiscences*: "William Laurie was the best longhand reporter that the world ever saw."

In 1870, at the age of fourteen, he came over the Dawson Route to Winnipeg, with his father and other refugees from the Red River, following Sir Garnet Wolseley's Red River Expedition to put down the first Riel Rebellion, and in 1878 he came to Battleford to assist his father with *The Herald* and in his work of the Queen's Printer.

The University of Manitoba, having come into existence he returned to Winnipeg, and took the necessary examinations and had his legal service cut down to three years. On completion of this term he again went back to newspaper work until 1882 when he again came to Battleford and put in a couple of years at survey work. At the outbreak of the Rebellion of 1885 he went to Fort Carlton as correspondent for *The Herald* but joined the Mounted Police as a special constable and took part in the fight at Duck Lake and was with Col. Irvine on his trip to Green Lake to head off Big Bear. After demobilisation at Prince Albert he joined the Indian Department at that place, later being transferred to Battleford, where he was clerk to the late Archdeacon Mackay

when Indian Agent. About '87 he was transferred to the Registry Office, Regina, where he remained until 1896. Going back to law he entered the office of C. F. Conybeare, Lethbridge, shortly after being placed in charge of a branch office at Cardston. Taking over this business he carried on until he returned to Battleford in 1912, where he opened a law office but during the war he closed it and took charge of *The Herald*. Upon the return of his brother from overseas he turned the office over to him and returned to Cardston where he had a large practice until his health failed. In the spring of 1925 he underwent a serious operation from which he never fully recovered and in October he went to Florida expecting to return to the West during the following summer, but his health did not improve and he was never able to make the journey.

During his last residence in Battleford he was mayor of the town in 1915 and 1916, and again in 1918, when, after the death of Mayor Drew, he filled the office for the remainder of the year.

He is survived by his widow and two sons, Telford and Douglas, all of whom were with him in Florida; one brother, Richard, Battleford; and four sisters, Mrs. J. A. Reid, Regina; Mrs. P. V. Gauvreau, Edmonton; Mrs. J. H. Storer, Moose Jaw; and Mrs. J. C. DeGear, Battleford.

His breakdown in health was a great disappointment to him for he had collated a large number of reminiscences concerning persons and events during his long residence in the West and it was only a few days before Christmas that he wrote that he had finally decided that his state of health would not allow him to proceed with the preparation of his book.

The Archives

Palliser's Journal.
 History of Manitoba—Gunn.
 The Saskatchewan Year Book—1927.
 Scarlet and Gold, 1927.
 From Savagery to Civilization.
 331 Sergeant F. J. E. Fitzpatrick, Comp.
 Creation of Manitoba—Begg.
 Execution Louis Riel—Chapleau.
 Sault Ste. Marie.
 Red River Trails—Flandau.
 Blazed Trail of the Old Frontier.
 History of Minnesota.
 Canadian Historical Association Reports 22-25.
 The Lake Erie Cross—Comp. Judge Howay.
 Sir Alexander Mackenzie's Rock—Comp. Judge Howay.
 Fort Lennox—Comp. Judge Howay.
 Fort Chambly—Comp. Judge Howay.
 Reports of the Geographic Board.
 Les Cloches de St. Boniface.

LIFE MEMBERS

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Paul Prince	Battleford
F. G. Atkinson	Battleford
Campbell Innes	Battleford
Ephraim Weber	Battleford
Collegiate Institute	Battleford
A. E. Cooke	Battleford
William Dodds, M.L.A.	Cut Knife
W. Pegg	Denholm
J. E. McLarty	Denholm
Lorne Foster	Denholm
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W. Chisholm	Iffley
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The Western Producer	Saskatoon
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Andrew D. MacLean	Toronto, The Canadian Magazine
C. A. Ayre	Turtleford
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Saskatoon	Wm. Stapleton, District Passenger Agent, C.N.R.
	Saskatoon School Board Office
	Bedford Road Collegiate Library
	C. Roscoe Brown
	Dr. R. C. Endicott
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	Canon R. H. A. Haslam
	Judge Donald MacLean
	Judge P. E. MacKenzie
	Canon W. L. Armitage
	St. Mary's Rectory.
	Sid W. Johns
	A. E. Bence
	George Hazen
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White Swan	Mrs. Dalby		Battleford
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Ibstone	R. N. Hamill		Ibstone
Red Cross	Stanley Gallop		Ibstone
Pan Muir	Saml. Parrish		Wilkie
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Spy Ridge	Mrs. Maggie Robinson		Wilkie
Eagle Valley	Hector L. Roberge		Battleford

THE MEMBERS

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Rex	W. Waterhouse	Hewitt Landing
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EXCHANGE

1. The Canadian Historical Review, Toronto University Library, Toronto.
2. The Nova Scotia Historical Society.
3. The Minnesota State Historical Society.
4. The Provincial Museum of Ontario.
5. The Washington Historical Quarterly, University Station, Seattle, Wash.
6. Art, Historical and Scientific Association, Vancouver, B.C.

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This Society is conducting a careful research in various subjects relating to the earliest history of the Prairie Provinces of Alberta and Saskatchewan in order to secure the story of the actual eye-witnesses. These stories are being published in such publications as relate to an event. Interested pioneers and prominent historians are searching and writing in the attempt to save the Source History and to present it in an interesting way to the citizen of the great historic plain.

Mackay of the Canadian Northwest.

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THE AIMS OF THE SOCIETY

1. To collect and save the life sketches and historical stories of our pioneers, also the documents which throw light on the West's development prior to 1890.

2. The publication of historical works which contain the original stories of the Pioneer. All the stories relating to an historical event will be edited in one publication and will provide an up-to-date source history of the Prairie Provinces. The members will receive the publications of the year ending September 1st, 1927, on payment of the yearly subscription of \$5.00. A special offer of Life Subscription of \$25.00 is being offered for a short time.

3. The Historical Archives at Battleford contain books, maps, pamphlets, relics, documents relating to North-West History, for use of the research student

4. This Society will assist in the publication of historical works for individuals and other Societies, and it has secured the assistance of Western history men to assist in this research.

5. Historic spots are marked and historic interest in these is created. Public meetings are held to further this work.

6. This is the West's urgent problem. Save the Source History and Honor the Pioneer.